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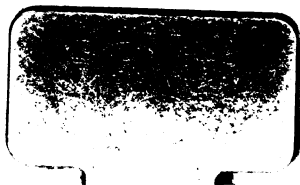
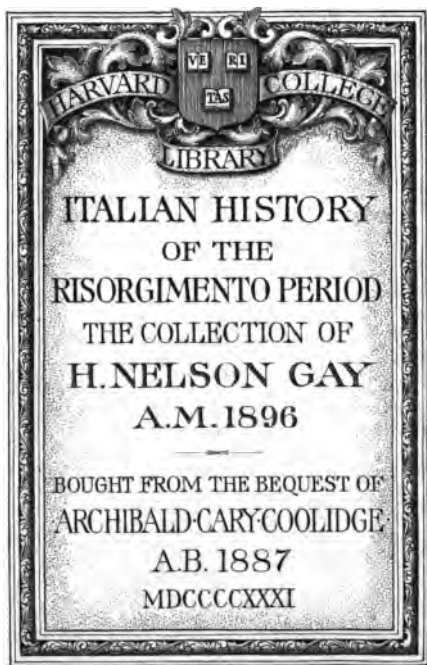
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LIFE OF THE
VERY REV. ANTONIO ROSMINI

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Rosmini

1056

His Grace
The Duke of Norfolk E. M.
With J. Rosmini's
Most respectful compliments.



LIFE
OF THE
VERY REV. ANTONIO ROSMINI.

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AN
OUTLINE OF THE
LIFE
OF THE
VERY REV. ANTONIO ROSMINI,
FOUNDER OF THE INSTITUTE OF CHARITY.

TRANSLATED FROM THE ITALIAN
BY
SISTERS OF THE CONVENT OF OUR LADY AT GREENWICH.

EDITED BY THE
REV. FATHER LOCKHART.

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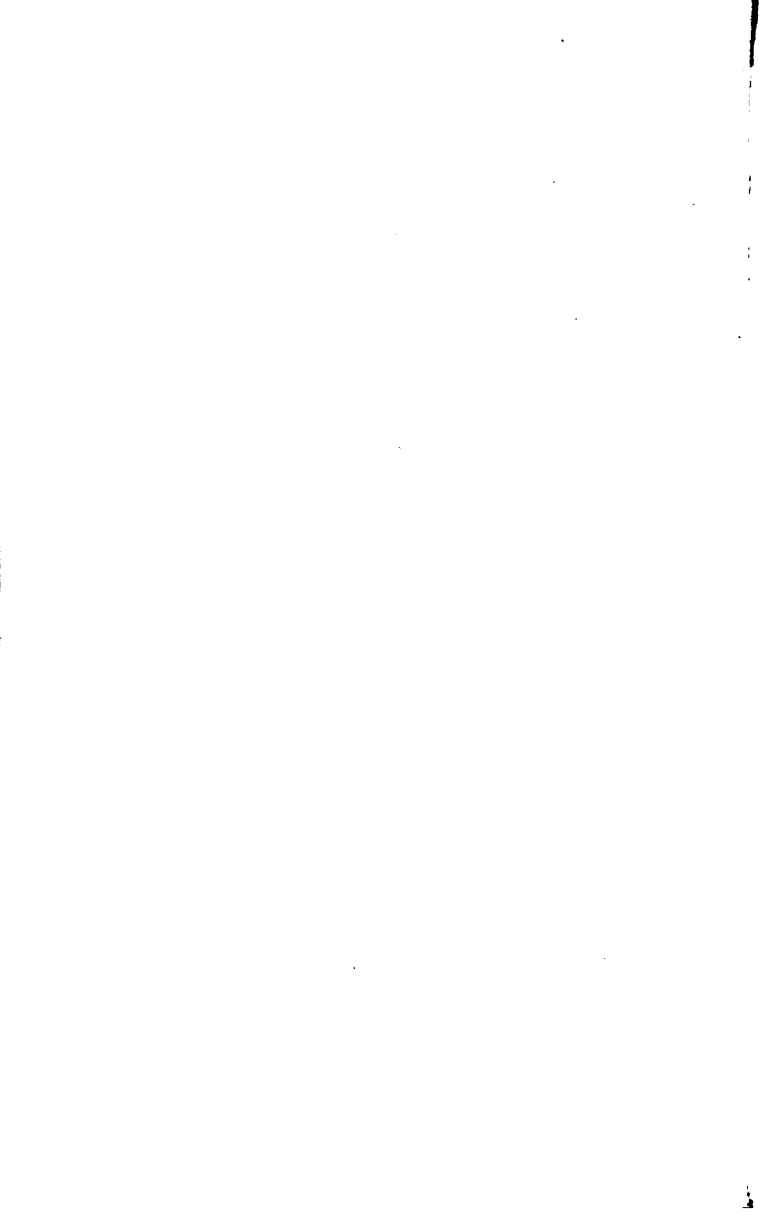
THIS SLIGHT OUTLINE
OF THE LIFE
OF THEIR VENERATED FATHER AND FOUNDER,
IS MOST HUMBLY AND AFFECTIONATELY

DEDICATED
BY
THE FATHERS OF CHARITY.



PROTESTATIO.

Cum SS. D. N. Urbanus Papa VIII. die 13 Martii 1625 in Sacra Congregatione S. R. et Universalis Inquisitionis Decretum ediderit, idemque confirmaverit die 5 Junii 1634 quo inhibuit imprimi libros Hominum, qui Sanctitate, seu Martyrii fama celebres & vita migraverunt, gesta, miracula, vel revelationes, seu quæcumque beneficia, tanquam eorum intercessionibus a Deo accepta continentes, sine recognitione, atque approbatione Ordinarii, et quæ hactenus sine ea impressa sunt, nullo modo vult censi approbata; Idem autem Sanctissimus die 5 Junii 1631 ita explicaverit, ut nimirum non admittantur Elogia Sancti, vel Beati absolute, et quæ cadunt super Personam, bene tamen ea, quæ cadunt super mores, et opinionem; cum protestatione in principio, quod iis nulla adsit auctoritas ab Ecclesia Romana, sed fides tantum sit penes Auctorem; Huic Decreto, ejusque confirmationi, et declarationi, observantia, et reverentia, qua pars est, insistendo; auctores profitentur se haud alio sensu, quidquid in hoc libro referunt, accipere, aut accipi ab ullo velle, quam quo ea solent, quæ humana dumtaxat auctoritate, non autem Divina Catholice Romanæ Ecclesiæ, aut Sanctæ Sedis Apostolicæ, nituntur; Iis tantummodo exceptis, quos eadem Sancta Sedes, Sanctorum, Beatorum, aut Martyrum catalogo adscripsit.



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PREFACE.

Having in mind to write a short preface to this little work, giving a sketch of the philosophical system of our late venerated Founder and General, I applied to one of the Fathers of our Society, the Rev. Lorenzo Gustaldi, of St. Mary's College, Rugby, to give me his assistance—in reply he wrote me the following letter of which I have simply given a translation, as it expresses what I intended far better than anything I could have written myself.

W. L.

The name of the Abbate Rosmini, the founder and first General of the Institute of Charity, has a special celebrity on account of the numerous philosophical works given by him to the world. A short explanation of the nature of his philosophy seems required, as a fitting introduction to the following sketch of his life, and will doubtless be acceptable to the reader.

The philosophy of Rosmini is eminently Christian, because it is entirely directed to the removal of the errors which obstruct, and to the defence of the truths which prepare the way to faith; to the eluci-

dation of the conformity between reason and revelation, and to the demonstration of the divinity of the doctrines of Christianity.

The *sensistical* systems of Locke, Condillac, Stewart, Hume, and their disciples, had unhappily spread their poisons, not only in England, France, and Germany, but in Italy also, where, from the proximity of the light ever flowing from the Vatican, we might have hoped that true philosophy would never fail. For a long time past the doctrine had been taught in certain Italian universities, that man is born into the world wholly *devoid of any ideas*, and that, therefore, all ideas, without any exception, are acquired by means of the senses, i.e., enter by the eyes, the ears, the nose, the palate, and the skin.

In this unnatural system the author of this preface had the misfortune in his early youth to be brought up.

The Abbate Rosmini, with that extraordinary mental acuteness bestowed upon him by the Most High, was not slow to perceive, even at a very early age, the fatal consequences which such a system contained within itself, and which in fact, were not only drawn out in speculative studies, but reduced to practice to the grievous injury of religion, morals, and society.

For if man be born devoid of any idea, he is born devoid of the light of reason. For what can the light of reason be but an idea, nay, the first of all

ideas, which serves as a guide in the acquisition and use of all the rest?

But if man be born devoid of the use of reason, then at his birth he is not a man, but some other being, because under the name of man we understand a being endowed with the light of reason; and he becomes a man (upon this system) when he acquires that light.

* "But what shall he do to acquire it if he have not received it from nature? Can he acquire it by his bodily organs? No, because the light of reason being a thing essentially different from all that is corporeal, can never penetrate through any of the bodily senses."

Besides, if man receives no ideas from nature, that is not true which has always been believed by mankind, which is attested by our inward consciousness, and is taught us by the Church, that there exists a *natural law*, which, without the aid of any other teaching or legislator, makes known the distinction between moral good and evil, and imposes on us the obligation of following the one and shunning the other. For how could this law be known by man if he were devoid of any idea whereby to know it?

Again, if all ideas are acquired by means of the senses, the ideas of God, of truth, of justice, of religion, of virtue, of vice, &c., must be also thus acquired; but inasmuch as these and other similar

* The author's own words.

ideas of absolutely incorporeal objects can never enter through the eyes, the ears, or any other organ of the body, we shall be driven to the conclusion that these ideas have no existence, and that man labours under a deplorable delusion in believing that he possesses them. And this was the very conclusion which the infidels of the last century, especially the followers of Voltaire, drew from the premisses of Locke and Condillac. A conclusion, which clothed in a brilliant style, and adorned with all that was most fascinating to the imagination, and most biting and ludicrous in satire, found, as might have been foreseen, an echo in the passions of men, and gave birth to that audacious infidelity, which has long uplifted its impious standard in the midst of even Catholic nations, and attracted to it an immense multitude of heedless or wicked men.

Other philosophers of our time, without deducing consequences or such wide incredulity and scepticism from the absurd doctrines of Locke and his followers, have nevertheless drawn from them conclusions destructive of all morality. The senses, say they, are the sources of all ideas without any exception: here then we must seek the rule of all truth, all justice, all morality, i.e., that is true, just, and moral, which accords with the senses. To follow what pleases the senses, to shun what displeases them, this is the morality of man, whose principal duty is to labour industriously to promote all arts and sciences,

in order to multiply the means of increasing the gratification of the senses. This is the philosophy with which Byron, Victor Hugo, Gioja, Romagnosi and others have infected literature and politics ; everywhere corrupting the minds of youth, and artfully exciting persecution against the Church of Jesus Christ. It is true indeed that many of the followers of Locke and Condillac have not pushed their principles to the fatal consequences we have described ; but it is not the less true that they stopped short of the conclusion, simply because their faith was stronger than their logic ; and that it was in spite of logic, that they preserved the truths of Christianity under the profession of a sensistical philosophy. And because they were good Christians indeed, but bad reasoners, they were unable to meet the attacks of infidels against the faith by solid and cogent arguments.

It is true also that a philosophy has now arisen in Germany, chiefly by the agency of Kant, which seems to maintain the possession of truth by man without making it dependant upon *sensism*. But, however speciously veiled, the German philosophy actually makes truth a *mere* production of the human mind, so that it is man who creates truth, who creates morality, who creates God Himself. It is, in fact, the most impious blasphemy ever yet uttered by Satan.

The Abbate Rosmini, then, grieved to the heart that

this false philosophy, the mother of so much impiety, should, to the destruction of all morality, have struck such deep root in many Catholic Schools, was impelled by his burning zeal for the Church of God, to strive to the utmost of his power to eradicate *Lockism* and *Kantism*, and to recall to life that true philosophy which is contained in the works of the holy Fathers, especially of St. Augustine, St. Anselm, St. Thomas, and St. Bonaventure.

He set out from the elementary principle of Christianity, which is confirmed by the tradition of the human race ; i.e., that man has received a *light* from his Creator, which is called the light of reason, because by it man reasons; that this light is *innate*, and that by virtue of it alone he is man. This light can be nothing else but *truth*, since truth alone can *enlighten* the mind.

Truth is that which is, it is *being* in essence. God, who is truth personally subsisting, said to Moses : "*I am who am* : " "say to the children of Israel, *He who is* hath sent me to you." Truth, however, seen by man *naturally* is not God Himself ; else would he see God, which is contrary to experience, and to the teaching of faith, but it is something which belongs to God, and is in Him ; it is necessary, absolute, eternal, immutable, unlimited.*

* The *Being* which is seen (*intuito*) by man is not a part of him, nor a production of his ; but altogether independent of man, and infinitely superior to him, it shines before his spirit.

Being is said to be seen, *intuito*, from the Latin verb *intueor*, to see,

In the natural intuition of truth or *being* consists the image and likeness of his Creator, which is stamped upon the soul of man. For, *being*, seen in all its fulness, is the only object of the mind of God, and *being*, seen in a certain measure, is the only object of the mind of man. It is a light which flows forth from the face of God Himself, according

because it is seen by the human mind in a *direct* manner and by the agency of the Supreme Author of nature, without the need of any reasoning or judgment on the part of the mind which sees it.

Being, as seen (*intuito*) by the human mind—by nature, is something which belongs to God or which is in God. The reasons for this assertion are as follows :

Being, as seen by nature, is not God Himself, otherwise man would see God by nature, which, as we have said, would be opposed to the Christian faith, to our internal consciousness and to the testimony of the whole human race.

And yet, if we consider *being* as it is manifested to man by nature, we shall see clearly that it is necessary, absolute, eternal, immutable, unlimited, and has an existence wholly independent, not only of the mind of man, but of any conceivable created mind whatever. But that which is necessary, absolute, &c., can only be in God and belong to Him. Is it then an accident of God? No; because in God there are no accidents. Is it a part of the Divine Substance? No; for the Divine Substance has no parts, being simply one. What then? It is *essentially* in God; or the Essence of God is such that *being*, as seen by man naturally, is in Him.

Is it not in fact, the opinion of all philosophers and attested by evidence, that the *essences* of things are *eternal, necessary, and immutable*?

A triangle can never have more or less than three sides and three angles; as two and two will always make four; and as to give to every one his own has always been a duty and ingratitude always a crime.

Where were these ideas before God had created intelligent minds? Most assuredly in God. Were they accidents? No. Were they substances? If so we must conclude that God is a circle, a triangle, &c., and all these at once. What conclusion must we draw to avoid falling into absurdities? That they were *essentially* in God. How so? The philosopher can affirm that a thing *is*, and that it is *not*, but not always *how* it is. There are mysteries even in the order of natural truths.

to the words of the Psalmist, "Signatum est super nos lumen vultus tui Domini," and which irradiating the mind of man, imparts to it something divine. It is eternal, and uniting itself so closely with man as to render the *intuition* of itself an essential element of human nature, it makes him immortal. It is by the intuition of being that the human mind is able to expatiate in an unlimited field of knowledge ; to embrace in one instant the past, the present, and the future ; to abolish distance, and thus to triumph over time and space ; from this it derives the marvellous power of invention which is continually developing new wonders, each surpassing that which went before. Lastly, as God is infinitely holy, as He loves *truth* or *being* with an infinite love ; so man by loving truth or being, naturally present to him, may imitate the holiness of his Creator.

Having thus asserted on behalf of man the unspeakable dignity to which he has been raised by God in the intuition of *being*, the Abbate Rosmini observed that *being* is the *founda'ion of every science and of every art* ; and that therefore, in *being*, seen by nature and *scientifically** *known*, consists the encyclopedia of the sciences.

In fact, every science and every art necessarily rests upon that which *is*, never upon that which is *not*. Man cannot take a single step in any art or

* Viz., through a well conducted *reflection* ; for science is the work of reflection.

science whatever, without making use of the light of his reason. That light is one. There is not one light of reason for ideology, another for morals, another for architecture, another for painting, but one and the same light of reason is the rule of all our judgments, and the guide of every discovery in the region of truth, and of every process of reasoning and every conclusion whatsoever. But the light of reason is *being* intuitively seen by nature. Therefore *being*, shining by a divine gift before the human mind, is the principle, the source, the basis, the guide, the rule of every science and of every art.

It is the principle of *ideology*, because ideology is the science of ideas, and every idea is an object present to our mind, and that only is called an object which *is*. *Being*, then, is an essential element of every idea, and being, intuitively seen by nature, is the primal idea which implicitly contains all others within it.

Next to ideology comes *logic*, the science which gives the laws of thinking and reasoning, so as to attain truth and avoid error. But truth is that which *is*, error that which *is not*. Therefore, *being*, intuitively seen by the human mind, will be the rule also of this science. The same may be easily shewn with regard to psychology, anthropology, and other sciences, as well as to the two we have instanced.

With regard to *morals*, it is clear that morality consists in the regulation of all the affections and all

the actions of men, so that they may never offend against truth, but on the contrary render it due homage. Truth is *being*; therefore, *practically to love and reverence all being* will be the supreme precept of morality. And indeed, all theologians have agreed in the supposition, that moral good is essentially *positive*, moral evil essentially *negative*. That which is *just* is called *right*; that is just which the moral law protects; that law commands us to give to every being that which is his own; we cannot know that which belongs to each, but by the light of *being*; *being*, then, as the means of ascertaining the rights of each individual being, is the principle of the *science of right* (*del diritto*.) The same reasoning may be applied to politics, which is the science of the protection of the rights of all the citizens in a state, and to the other sciences connected with it.

Esthetics also, the science of the beautiful, proceeds from *being*, intuitively seen, and depends upon the rules which belong to it. For if the beautiful be not a thing which has its origin solely in the senses, and which changes according to the taste and the imagination, but a thing which partakes of the absolute, the eternal, the immutable, whence can it derive its laws, except from truth or being?

It thus becomes evident that all sciences and arts have an absolute certainty, because they depend upon *being*, which is not a production of the human mind, but is eternal, necessary, immutable, shining before

the mind of man by the appointment of the author of nature; which in no way depends upon the senses, but having in itself a necessary existence, diffuses light over the senses and their operations.

The certainty and truth of philosophical sciences being thus established, it becomes evident that all errors hostile to Christianity, such as *sensism*, both speculative and practical, *idealism*, *materialism*, *pantheism*, *scepticism*, *fatalism*, are removed; and on the contrary, all the philosophical truths most nearly related to the Christian faith, such as the existence of God, the spirituality, immortality, liberty, and responsibility of the human soul, morality, &c., are maintained against the attacks of false philosophers.

But the Abbate Rosmini did not rest here. After having shewn what the light of reason *was able to do*, he shewed also what it was *not able to do*.

He demonstrated that *being*, intuitively seen by nature, may lead to the conclusion that God exists; but cannot make God known to us, as a subsisting Being, who communicates Himself to us by grace, filling our hearts with His holy love, and glorifying us by the enjoyment of His beatific vision. Truth, which, as it is seen by nature, is *of* God, when seen by the light of grace, *is God Himself*. Hence the Divine Word said of Himself, "*I am the truth.*" It is also by grace alone that the precepts of the moral

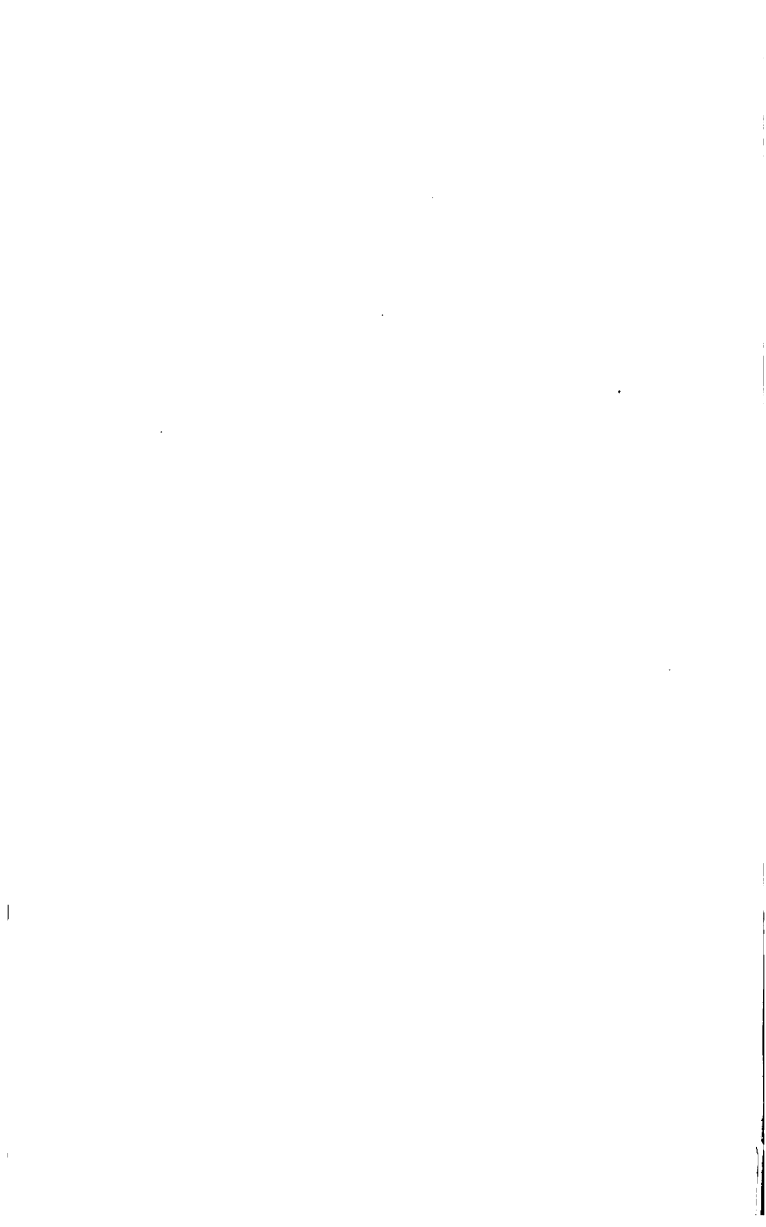
law can be effectually observed, and that man can attain his true moral dignity.

Hence appears more clearly the necessity of revelation, and the immense benefit thereby conferred upon mankind. Yet the additional illumination of revelation does not cause the natural light of reason to relinquish its office. On the contrary, reason lends her services to faith, which treated scientifically, becomes a science. And thus we have Theology, that science which, on account of its supernatural origin, and the infinite excellence of the objects whereof it treats, surpasses all the rest. Even supernatural theology, therefore is aided by *being* intuitively seen by nature. And as supernatural theology treats of *being*, communicated to us by means of faith and grace, it is manifest that *being*, intuitively seen by nature is the foundation of all natural sciences, and *being*, communicated to us by grace, is the foundation of all supernatural sciences.

This is the plan of Rosmini's philosophy. A plan which proves the vastness, the sublimity, and the acuteness of his intellect. And although that great man lived not to carry it out in all its parts, but left many things unfinished, a careful study of those parts which he was able to complete, will furnish the student of philosophy, jurisprudence, politics, social economy, medicine, literature, and theology, with sure rules whereby to attain truth and avoid error, to solve the most difficult questions, and to make

incalculable progress in these most noble sciences, to the great benefit of human society, and of the Church of Jesus Christ.

God grant that some hand may be found to undertake the office of giving to England a faithful translation of the works of this consummate Christian philosopher, and that many may be led to study them.



LIFE OF THE
VERY REV. ANTONIO ROSMINI.

CHAPTER I.

EDUCATION AND EARLY YEARS OF ANTONIO ROSMINI.

ANTONIO ROSMINI, the eldest son of one of the most illustrious families of the Diocese of Trent, was born on the Feast of the Annunciation, 1797, in the city of Rovereto. His ancestors had been, from time immemorial, constantly distinguished for their attachment to the Catholic religion, and their fervent and enlightened piety, as well as for a splendid hospitality towards all, especially religious, and a generous charity to the poor of every class, as would be unanimously testified, not by Rovereto alone, but by many other places.

Antonio imbibed, from his very cradle, the purest spirit of our holy religion, and in it he was trained up. His father, Modesto, and his uncle, Ambrogio, who had been educated at the College of Sienna, directed by the Jesuit Fathers, out of their pious care and great affec-

tion, desired to have him brought up under their own eyes, and provided him with ecclesiastical preceptors, of sufficient learning, and great eminence in virtue and piety. The love of God, and of his neighbour, and the horror of everything base and mean, seemed to be innate in him, so that his life in childhood and youth was a continual exercise of piety and of application to literature and to severer studies. From his earliest youth he had displayed an extraordinary and incredible aptitude for the latter, so that he was the wonder and admiration of his masters and fellow-students, who, even then, foretold his future greatness. When he had completed his studies, and had arrived at an age to choose his state of life, he determined within himself to embrace the ecclesiastical state, although, as the eldest son of a noble and opulent family, and possessed of a rare intellect, vast acquirements, and all advantages of person, he might have promised himself a most brilliant and happy future in the career of a layman. He told his parents of his resolution, who, though they were excellent and religious persons, showed great displeasure at this unexpected intelligence. In this choice of their son, they foresaw the extinction of their family, as besides him, they had only a daughter and another son, the latter so sickly, that they could not rest their hopes on him. Convinced, therefore, that such a choice could not come from God, but from the inexperience of their son, and from the habits he had contracted from a con-

tinual intercourse with priests and religious, they endeavoured to turn him from his resolution. For this purpose they employed many experienced persons, among whom was the celebrated Father Antonio Cesari, who used to come from Verona every year, to spend part of the autumn at Rovereto, with some of his literary friends, whose frequent rendezvous was the house of Rosmini. The worthy Cesari, therefore, entering into the feelings of Antonio's parents, drew him aside one day, and with his masterly eloquence, and that authority which belonged to his age and reputation for learning and virtue, spoke to him very urgently, and at great length, to convince him that he ought not to become an ecclesiastic, thus acting, as it were, the part of the devil's advocate. But Antonio knew so well how to reply to all his objections, and displayed such pure intentions, and exalted sentiments, as to leave no doubt that his vocation was genuine, so that Father Cesari was filled with admiration, and from that time he was his intimate and constant friend until death. His parents, now persuaded and pacified, consented to his assuming the clerical dress. Shortly after he had been ordained subdeacon, his father died, and to the astonishment of all, he made his eldest son the heir of his large fortune. The latter, so far from repenting of his choice, at this unexpected event, was more strengthened than ever in his vocation, and thanked God from his heart for having thus placed in his hands greater means of promoting

the divine glory, and conferring benefits on his neighbour. When he had completed his course of theology, in the university of Padua, he received a doctor's degree, and was ordained deacon and priest by the Bishop of Chioggia, near Venice. Shortly afterwards he went to Rome, with Monsignor Giovanni Ladislao Pyrcher, patriarch of Venice. On this occasion, not to speak of many other remarkable persons, he contracted a friendship with the Abbate Mauro Cappellari, afterwards created Cardinal, and ultimately raised to the Supreme Pontificate, under the title of Gregory XVI., who never ceased until his death to give Rosmini striking proofs of his singular and unalterable esteem and affection. By his means the young priest was for the first time introduced to behold and venerate the majesty of the Roman Pontiff in the person of Pius VII., who received him with great benignity, and exhorted him to apply to the study of philosophy. Rosmini henceforth felt an increased veneration and filial affection for the See of Peter : this veneration and affection he proclaimed and expressed with most profound thought, powerful eloquence, and ardent piety, in his panegyric, already published, of that immortal Pontiff.

CHAPTER II.

ORIGIN AND IDEA OF THE INSTITUTE OF CHARITY.

ON his return home he made acquaintance with the Marchesa Maddalena Canossa, the devout foundress of the Daughters of Charity, in Upper Italy. Gioseffa Margarita, his only sister, who closely resembled him in talent, learning, and piety, had entered the new institute of the Marchesa Canossa, and founded a convent of the same order, in the city of Trent, to which she devoted her large fortune. Now, the good Marchesa, who was full of zeal for God's glory, and charity to her neighbour, began warmly to urge Rosmini to found an Institute of Sons of Charity, similar to her own. But he, being persuaded that for such undertakings an evident mission from heaven is required, evaded all her persuasions and entreaties. However, on thinking over the matter by himself, it occurred to him that the urgency of this devout and enlightened lady, might be an indication of the Divine Will, and in his secret heart he offered himself unreservedly to our Lord, and prayed to Him for greater light and help. It was at this time that the first idea of the Institute of Charity flashed across his mind, and it seemed to him, that to found a religious society, in which there should be nothing extraordinary, but wherein all was

to be regulated by the pure and universal rules of the Gospel, a mission had already been given by Jesus Christ to any who would undertake it heartily. And, reflecting that the Divine Redeemer has called all, without exception, to the perfection of charity, and as a means to this end, has likewise proposed to all, who should be willing, to practise the evangelical counsels; he began to see the possibility of founding a society whose members should propose to themselves, as their sole and invariable end, their own moral and religious improvement, viz., justice and sanctity, or rather the salvation and perfection of their own souls, (which is the same thing,) for this is the *unum necessarium*, the better part which shall not be taken away for ever. Hence the members should admit, likewise, all the consequences which naturally and logically flow from this end. And since, to attain to perfect justice, we must love and practice the Divine Will in all things; and as this Divine Will requires that we give ourselves with prudence and simplicity to do all the good in our power, to our brethren and our fellow-men; the members of this projected society were to embrace with all the desire of their souls, every work of charity, without arbitrary limitation to any particular branch, undertaking all that should be required of them, of which they should be capable. Now, this desire and its accomplishment could not be realized unless the members of the society, loving and esteeming virtue alone, should hold themselves

indifferent to every thing else in the world: hence unlimited Christian indifference, not on the part of nature, but on the part of the free-will, strengthened by grace, in order to the exercise of exterior charity, was to be the compendium and essence of this vocation. In this indifference, which consists in an entire detachment of the heart from all perishable things, they should be instructed, strengthened, and exercised, especially by the practice of the evangelical counsels, which render man poor, chaste, and obedient, and enrich him with the liberty and independence proper to the sons of God and the disciples of Christ.

And even if this principle of universal charity should introduce into the proposed institute an unusual and multiplied variety of offices, occupations and ministries, he reflected that if the spirit of the Lord should reign among its members, by means of a firm and gentle government, the inconveniences to be feared on this head might be avoided; and on the other hand, great advantages would be gained, unattainable by more limited and partial societies. He foresaw how beautiful and edifying it would be to behold all the branches of Christian charity grafted on one stem, so that all its precious fruits might be gathered from one single tree. This variety would liken the Institute to Noah's Ark, containing many and various mansions, so as to receive into its bosom subjects endowed with different talents and capacities, and thus to include a greater number of individuals, and to

proportion to each one his labour in the mystical field of the Church of God. Moreover, the growth of different branches on the same stem seemed to promise greater unity, concord, and charity, among the members in the exercise of good works, than if the different branches were to belong to different stems. And lastly, this disposition and conformity of the members to indifference and universal charity, would make them as it were, a material, whence the holy Church, universal herself in the spirit and exercise of charity, might, by means of her pastors, produce any desired good in the simplest and speediest way. In order, therefore, the better to fraternize and associate with the secular clergy and the laity, the Institute was to wear as little as possible the spirit and appearance of a body. Hence the Institute was to possess no property as a moral body, but its members were to remain citizens in the eye of the law, like others, with the same burdens, and the same rights; thus poverty was to become a matter of conscience before God, without the slightest legal consequences, and the same was to hold of obedience and celibacy. The very form of their dress, and the manner of their exterior and social life, was to concur to this end,—there was to be nothing remarkable or unusual in one or the other.

But how was so new and gigantic a design to be executed? Rosmini answered in his heart, that this did not belong to him, but to God, to whom nothing is impossible; that God was

pleased to see vast designs in the hearts of His servants, when they were not the result of human presumption, but of confidence in Him ; that as to himself, he would begin the work of the Institute in himself, ordering his interior and exterior life according to the above-mentioned maxims, equally disposed to remain alone and die with this holy design in his heart, or to accept any companions whom our Lord should send him, and in the latter case, to spend himself, and all that was his, in the increase and development of such a society, not because it was his own work, but one entrusted to him by God, since, whatever the result, there could be no fault, but rather a merit, in showing unlimited confidence in the Divine goodness and protection. Nor did God suffer his hopes to be frustrated ; for, without any endeavour on his part, he was solicited by several companions, both ecclesiastics and laymen, to form them into such a society. The time seemed now come to give the Institute a more regular and determined form, and, leaving Milan, he went to the house of Monte Calvario, at Domodossola, on Ash Wednesday, 1828. There, in perfect solitude, prayer, and penance, he spent the time of Lent in writing the Rules and Constitutions of the rising society, and after Easter he went to Rome, to have them examined, and submitted to the judgment of learned theologians and enlightened men, before soliciting the formal approbation of the Apostolic See.

CHAPTER III.

ROSMINI AS A WRITER.

LET us now retrace our steps awhile to say something of Rosmini as a writer. On his return from his first journey to Rome to his own country and his father's house, when about five-and-twenty years of age, being on the one hand free from other occupations, and on the other largely endowed with abilities and means for prosecuting his studies, he judged that such was at this time his vocation. He therefore applied himself to this object with a laborious assiduity, and a power of intellect which might be called marvellous, embracing in the vast compass of his mind all the branches of human knowledge, literature, exact science, jurisprudence, medicine, politics, metaphysics, and dogmatic and ascetical theology. But convinced that the Christian teacher ought never to pursue his studies without setting before him a well-defined, beneficial, and holy end, (for science without charity puffs up instead of edifying,) Rosmini fixed from that very time the end to which all his literary and learned labours were to be directed. Like all the truly great intellects which God from time to time has raised up within His Church, such as St. Augustine, Boetius, St. Thomas Aquinas, Rosmini felt intensely the supreme utility, or rather the necessity of reuniting divine and

human science into one great whole, and reconciling reason with faith, in order to demonstrate that the works of God never contradict each other, that grace is easily engrafted upon nature, and that revelation and its mysteries do not destroy, but direct and exalt the understanding; that they do not debase man, but only humble him, in order to raise him the more speedily to a height of wisdom which likens him more nearly than ever to the angels and to God.

This undertaking appeared to Rosmini especially indispensable in this age, because for some time past two opposite parties had been labouring to fritter away all science, and to introduce by degrees an absolute divorce between authority and reason, between sacred and profane science, between theology and philosophy; a divorce, the injurious effects of which on the civil and Christian, no less than on the literary republic, it were not easy to describe. We may here be allowed to quote the words of this celebrated man himself on this unhappy subject, in the preface to his works. "He" (Rosmini) "saw plainly the Gospel shining above all human systems, like the sun untouched by the clouds of the atmosphere of earth, and he knew also that heaven and earth shall pass away, and that these words shall not pass away. Neither was he ignorant that the divine Wisdom has no need of any philosophical system for the salvation of men, and that it is in all respects perfect in itself. But he knew also that no dissension

can arise between revelation and a true philosophy, for truth can never be contrary to truth, being most simple in its origin, and ever consistent with itself. He considered also that philosophy, when it deviates not from truth, is a help to the mind of man, giving it a natural disposition and a certain remote preparation for faith, the need of which it manifests; that the errors, the prejudices, the doubts, which arise from the imperfection of reason, and which interpose so many obstacles to the full assent which is due to revealed truth, may, and ought to be solved and dispersed by reason itself; that the Catholic Church, especially in the last Council of Lateran, invites and excites philosophers to fulfil this office by their studies; that revealed doctrine cannot be fully expounded in a scientific form without supposing the truths demonstrated by philosophical reasoning, because religion does not destroy but perfect nature, nor Divine revelation abolish but complete and exalt reason, and therefore nature and reason are the two postulates, or the two conditions and *prenotions* of the Gospel, and the first foundations upon which the edifice of sacred theology rests.

“In the first ages of the Church the Fathers made use of the philosophy of Plato, amended by themselves for this purpose. In the middle ages that of Aristotle was preferred, in like manner amended by the scholastic doctors and masters. In both these periods the philosophical doctrine held by theologians was universally received and approved. The diversity of opinions

did not shake the edifice because it was confined to a few points, and extended not to the whole body of science, and the dialectic form, method, and language, remained always in common and unquestioned use. This immeasurably facilitated the study of theology, which arose like a venerable temple, complete in all its parts, and visible in its stability to the eyes of all. In the first ages this science of divine things might be likened to a Greek or Roman temple; in later times it took a Gothic form, but it was alike perfect and magnificent in each. In the last age learning, criticism, and classical literature perfected the exposition of theological science, giving it greater clearness, and adding positive and well-ascertained proofs of its doctrines; but the philosophical system of the schools, which supposed it to have a natural foundation, being laid aside as out of date and forgotten, theology lost its regularity of form and its marvellous scientific unity, by which, intimately connected with natural reason and all its noblest speculations, it appeared manifestly as the supernatural complement of human nature and human knowledge, as the last finishing stroke of the Creator to the works of His hand. Man then felt deeply that theology was not a thing apart from himself, and that, although transcending in its origin and substance the boundaries of nature, it was still a continuation of himself, which passed on from the rational to the revealed, as if ascending from a lower to a higher stage of the same mental palace built by

the hand of God with one single design. Christian theology was unquestionably at that period the guide and the guardian of all other sciences, and the mistress of opinions. Who could then have believed that a time would come when men should think it a duty entirely to separate theology from philosophy? And yet this thought did arise; it arose when there came to be no longer a commonly received system of philosophy, and men despaired of finding another solid in itself and in all points coherent with religion. But distrust is never either reason or good counsel. If theology abjures philosophy, it must either ignore the deepest questions and leave science imperfect, or if it attempt to deal with them it will fail to solve them, or its solutions will be false or imperfect, and incur the censure of true philosophers, and the mockery of others, to the discredit of the sacred discipline."

Philosophy, then, so long as it was in strict concord and beautiful harmony with theology, conferred upon it credit, honour, and support, while it received in exchange a secret divine virtue and vitality, which, like an immortal aroma, preserved it from all corruption, and enabled it to do noble service to the glory of God and of truth, and to the benefit of man, who was made for truth. But no sooner was this philosophy dissevered, as it were, from theology, than, from a faithful handmaid and honest matron, it quickly became a shameless and perfidious corrupter of the truth, and rais-

ing the standard of incredulity and impiety, declared open war against its ancient mistress. Invading gradually in a greater or less degree every human institution, art and science, this false philosophy produced a horrible perversion in the mental and moral life of individuals, families, and nations. "From that hour," writes Rosmini, "the passions and the base calculation of material interests have become the only counsellors, the only masters of men's minds, which are left open to every prejudice, and ready to give their immediate assent to the most extravagant propositions, or to withhold it from the most plainly demonstrated truth on the slightest casual occurrence. Proud of their subjection to the yoke of the most preposterous opinions, and disdaining on this very account the most reasonable subjection; credulous even to absurdity, incredulous even to evidence; legislators of the whole world, and intolerant of any law; intoxicated with their own judgment, and forgetful of their own duties; enthusiastic philanthropists in word, selfish and treacherous in deed; irreligious, and disgraced by the most shameless licentiousness, they seem to have lost all consciousness of virtue and truth, whose very existence has become to them a problem and a vain chimera."

Any one who knows and estimates rightly the state of human society in our days, will easily feel the urgent need that a man should arise among us, who, surpassing all others by the loftiness of his intellect, and mag-

nanimous enough to despise the anger of indiscreet adversaries, might show clear and unveiled the right and the wrong of adverse parties, and making himself all things to all, become a mighty peace-maker, binding together once more in the concord and union so necessary and so much desired, those two primary and essential branches of human knowledge—theology and philosophy. But this want and this truth are already so evident and so deeply felt, that many ecclesiastical writers have confessed and published it to the world. Among the rest a celebrated French historian still living, the Abbé Rohrbacher, who in the fourteenth book of his universal history of the Catholic Church, after noticing that the scope and the object of the writings of the great Boetius, was to bring reason into the closest possible accordance with faith, philosophy with theology, thus continues: “May Almighty God raise up a man to finish the work which He inspired Boetius to begin, a man like to him in genius and in virtue, who after his example shall luminously arrange all human sciences, and show their accordance with that which is divine, and shall like him offer to the Church and to the world the perfect model of a true Catholic and a true philosopher.” These words describe the very intention and exact character of the works of Antonio Rosmini, and we firmly believe him to be the man destined by Providence at least to co-operate largely to the fulfilment of this illustrious writer’s prayer; therefore we desire that instead

of blame and opposition he should receive favour and aid from all good men in this blessed enterprize.

Rosmini then set his hand to the work, and having sketched out at Rovereto a great part of those writings which came to light gradually in later years, the better to carry on his studies and perfect the works already conceived, he transferred his residence to Milan. There, in 1827-28, he collected and published in two volumes various philosophical treatises, most of which had been already separately printed, the chief object of which was to confute the pernicious errors which some writers had imported into Italy. In this publication he sought especially to show forth the wisdom of the ways of Providence in the government of human affairs, explaining at the same time to his readers the end and the method which he had set before him, and which he intended closely to follow. This he did without fear of rousing against him the formidable power and furious opposition of those who, to the disgrace of Italy, then held sway in the literary republic of that peninsula. It was about this time that Alessandro Manzoni, having read one of these treatises without knowing Rosmini either personally or by reputation, said that heaven had given a great man to Italy and to the Church in the author of that book. Rosmini coming afterwards to Rome in 1828, as we have said before, and remaining there about a year and a half, was introduced by Cardinal Cappellari to the Sovereign Pontiff, Pius VIII.,

who to great piety and humility joined a strong sense and a profound knowledge of the wants of our age. He received Rosmini with the greatest benignity, and conversed with him at great length on the philosophical studies to which he knew him to be devoted, exhorting him earnestly to persevere in the enterprize he had undertaken, as especially useful and necessary in these days for the Church, assuring him expressly that such was his vocation. "The Church," said he, "has a sufficiency of preachers and confessors, but a scarcity of good writers. We want learned ecclesiastics to subdue the world by reason. You should devote yourself to this office far more than to preaching or the confessional." In this visit of Rosmini to Pius VIII., the Pope, after expressing his conviction that in these days men needed to be guided and aided in great measure by reason, as if to confirm his theory by an example, took a book from the table and pointed out to Cardinal Cappellari an anonymous essay, highly commending the vigorous reasoning and power of argument with which it was written, adding that this was the kind of writing for the present day. This book was a volume of the *Memorie di Religione e di Letteratura* of Modena, and the essay pointed out by the Pope was *l'Esame della Opinione di Melchiorre Gioja a favore della moda*, by Rosmini. The Holy Father asking his opinion of this paper, Rosmini could not, with all his efforts to conceal the authorship, so reply as to

avoid betraying it, and the Pope was pleased to congratulate the discovered author.

During his stay in Rome he was pressed by Cardinal Cappellari and others to publish one of his works there, and having named several which he had in contemplation, or already sketched out, the Cardinal chose for publication the *Nuovo Saggio sull'origine delle idee*, which was published in Rome, in four volumes, in 1830. It is clear to every intelligent person that in this book are contained the germs of the whole philosophical and moral system, which he afterwards developed in his successive works, and therefore it may reasonably be affirmed that the roots of that colossal scientific tree were planted in the holy city of Rome, with the approbation of the public censors, under the eye and with the encouragement of the then Pontiff, Pius VIII., and of Gregory XVI., his immediate successor.

On Rosmini's return to the north of Italy, he entrusted to the press of Milan the great task of collecting and publishing in twenty octavo volumes, the works both edited and inedited, which he intended to give to the world. Of each of these works, we know that Rosmini humbly presented a copy to the Sovereign Pontiff, Gregory XVI., as they appeared, so far was he from fearing the eye or the censure of the Holy Apostolic See, and so great was his confidence that the supreme authority of the Church had recognized and approved his intentions and his pious labours for her good. That holy and

learned Pontiff condescended to thank him on each occasion, either personally or by letter, continually exhorting him to write and publish, assuring him, like his predecessor, Pius VIII., that this was his vocation, and the will of God for him. Hence, when he was informed that Rosmini had been constrained by the loving urgency of his fellow-citizens, and the command of the bishop, to accept the office of arch-priest of the church of St. Mark, at Rovereto, in the October of 1834, the Holy Father expressed his dissatisfaction, and signified to him his express desire that he should occupy himself in writing rather than in other labours, which however useful and holy, were less profitable to the general good than that to which he exhorted him to apply himself. "His Holiness," writes Cardinal Morozzo, Bishop of Novara, "desires that you should continue to employ yourself for the press. Your Lent sermons at Domodossola will be very useful, but the Holy Father is of opinion that you should not employ yourself in preaching," &c. Gregory XVI. kept Rosmini's works in his private library, and often showed them to those who visited him with a certain parental satisfaction, and not without words of commendation of the author. He afterwards set the seal to these honourable testimonies by the magnificent eulogium upon Rosmini in the apostolical letters by which he approved the Institute of Charity on the 20th September, 1839, in which he not only calls him "most pious and most Catholic," but speaks of him also as a man of "extraordinary

and excellent genius, and eminently renowned for his knowledge of things human and divine.”*

CHAPTER IV.

THE INSTITUTE OF CHARITY APPROVED AND CONFIRMED
BY THE HOLY SEE.

WE now resume the thread of our narrative with regard to the foundation of the Institute of Charity. The Abbate Rosmini having imparted to Cardinal Cappellari his pious design regarding the new Institute of Charity, and commissioned him to speak of it at a favourable opportunity to the Sovereign Pontiff, in order to obtain for it the Apostolical approval, left Rome in the May of 1830, to return to Monte Calvario, at Domodossola. He thence wrote to the Cardinal a brief explanation, or sketch of the Institute, which was intended to convey a succinct idea of it to the Holy Father, and to those whom he had appointed to examine this matter. The Cardinal replied by the following letter of the 2nd July, 1830.

“Dearest Friend:

“You wrote to me immediately on your return to your Calvary, or rather Tabor. I ought to have

* Cum vero nobis perspectum exploratumque sit dilectum filium presbyterum Antonium Rosmini virum esse excellenti ac præstanti ingenio præditum, rerum divinarum atque humanarum scientia summopere illustrem, &c.

replied at once and own my fault in having so long delayed: I will attempt no excuse for my laziness, but if not by letter, I have, at least, been long with you at Calvario, in heart. Oh how do I envy you that tranquil and holy retirement!

"I have read the description of the Institute. It is brief, clear, and precise. I think of having it copied for the holy Father. I often speak of you and your affairs with the excellent Count Mellerio, whose social and Christian virtues and gifts, delight me. I pray you still to give me your friendship, and commend me to the Lord. I am, and will be till death, with truest affection, your's," &c., &c.

In the November of the same year Pius VIII. died, and the Cardinals assembled in that long and close conclave, from which Cardinal Cappellari, on the 5th of January, 1831, wrote a most affectionate letter, which, among other things, contained these words: "*When it shall please the Lord to give us a new Pope the affair (of the approval of the Institute,) can be entered upon in its whole extent.*" The new Pope was Cardinal Cappellari himself, proclaimed on the 2nd February, the Feast of the Purification of our Lady, by the name of Gregory XVI., and, as it seemed, raised up by Providence, and pledged before God and men to complete and perfect the Institute of Charity by the sanction of the Apostolic See, as he afterwards actually did. And in the meantime, almost immediately after his elevation to the Papal throne, he replied to Rosmini's letter of congratulation on the occasion, by the following brief:

“GREGORY, P.P. XVI.

“Beloved Son, health and apostolic benediction. —We could not doubt that from thine old friendship for us, thou wouldst experience an extraordinary satisfaction at our elevation to the Supreme Pontificate; yet we derive great consolation on receiving thy letter, which confirmed this thine affection to us, and testified, what we already knew, the singular piety and attachment of thy heart to the chair of Peter; and since we can desire nothing better under the heavy burthen imposed upon us by the secret counsels of the Most High, than that our infirmity should be aided by the prayers of all good men; the expression of thy pious desires on our behalf has greatly increased our joy. For He who was pleased to say of Himself, *Desiderium pauperum exaudivit Dominus*, will most assuredly accept favourably thy prayers on our behalf, seeing that, to say nothing of all thy other merits, thou hast so many poor, the witnesses of thy beneficence, as thy patrons at the throne of grace. We therefore return thee grateful thanks for these thy good offices towards us, and as a pledge of our loving and paternal affection we impart to thee, beloved son, and to thine Institute of Charity which thou hast piously dedicated to us our apostolical benediction. Given at Rome, at Sta Maria Maggiore, this 7th day of April, 1831, the first year of our Pontificate.

GREGORY PP. XVI.”

Meanwhile, the Institute of Charity was daily spreading and increasing. In 1831 Rosmini opened a new house at Trent, at the express

desire of the bishop of that city, which was soon joined by many distinguished ecclesiastics. In 1833, also at the desire of the bishop of the diocese, he opened a small house at Verona, for priests devoted to the cure of souls, for the benefit of a number of Germans, who were settled there. This small foundation gave place in 1837, to the more considerable one of St. Zeno Maggiore, the last arch-priest of that Church, D. Bartolomeo Gualtiere, having left all his fortune to the Institute of Charity, on condition of its maintaining a certain number of priests, approved by the bishop, for the spiritual care of that populous parish, and the service of its venerable and majestic basilica. This legacy and plan obtained the sanction of the Sovereign Pontiff, as well as of the Emperor. For reasons not necessary to enter upon here, these two houses were suppressed by the Government, that of Trent in 1835, and that of Verona in 1850, to the grief of many, who vied with each other in manifesting their affection towards the Institute, and their desire for its speedy restoration.

While, however, the Institute was withdrawn from Trent, Rosmini was urgently entreated to open new houses in the Sardinian States, and in England. In 1835 the Institute sent its first colony to England, at the desire of Dr. Baines, the Vicar Apostolic of the Western District, who had invited some of the companions of Rosmini to teach science and literature in his seminary and college, at Prior Park, near Bath.

In Piedmont, to the original house of Monte Calvario, at Domodossola, was added the Collegio Mellerio, in the city of Domodossola, the direction of which was entirely entrusted to the Institute. Another house was next opened, on the hill of Stresa, near the Lago Maggiore, where some years afterwards arose the large establishment we now see there. Lastly, to say nothing of other smaller foundations, King Charles Albert, with the full approbation of the Sovereign Pontiff, assigned the administration and enjoyment of the revenues of the celebrated abbey of *S. Michele della Chiusa*, in perpetuity to the Superior General of the Institute of Charity. And thus the increase of houses and members developed continually the principle of universal charity proper to the Institute, which thus undertook, as it gained strength to carry them out, many and various works of mercy, to the great benefit of Christian society. In fact, during the first ten years of its existence, members of the Institute had been called upon to give spiritual retreats in public and private, both to clergy and laity; to preach the Word of God as well in the churches of the Institute as elsewhere; to visit and assist the sick, whether in ordinary maladies, or in epidemic and contagious diseases; to undertake the spiritual care of prisons and public asylums; to form schools of all kinds, from the most elementary to those of theology, including Sunday and evening schools for artisans, both boys and adults; to undertake the cure of souls, as

parish priests or coadjutors; to go out as missionaries, both in Catholic and heretical countries; to publish works useful to science and religion, and lastly, to assist with every kind of alms, poor persons belonging to the Institute, or external to it. I say poor persons belonging to the Institute, because, although to prevent their becoming in any way a burthen on the public, the members of the society are ordinarily required to have sufficient for their own support, poor persons who have vocations, are not rejected, but, on the contrary, received with the greater readiness; and in such cases they are supported by the charity of those members who have more than is required for their own necessities. Thus, the Abbate Rosmini has provided dwelling, clothing, food, books, and things needful for the complete education of many individuals, besides extraordinary expenses for the erection of new buildings, the purchase of books, and the like, almost wholly defrayed by himself. The holy Father, hearing of the prosperous advancement and happy effects of the Institute, signified to Rosmini that he believed the time was come for its solemn confirmation by the Holy See, and desired him to send to Rome all the necessary documents by some priest of the Institute, empowered to treat of this affair. Rosmini, therefore, sent D. Giuseppe Roberto Setti, with the necessary documents, among the rest various briefs of Gregory XVI., containing expressions of kindness, praise, and

encouragement, to Rosmini and his companions in the labours of the Institute. To these briefs was added the formal approval of the Rule by three Cardinals, two Archbishops, and four Bishops,—Cardinal Morozzo, Bishop of Novara; Cardinal Tadini, Archbishop of Genoa; Cardinal Monico, Patriarch of Venice; the Archbishops of Chambery and Turin; the Bishops of Cremona, Verona, and Susa, and the Bishop of Siga, Vicar Apostolic of the Western District in England.

The attestations of all these prelates agreed in declaring that they had diligently examined the constitutions of the Institute of Charity, and had been beyond measure astonished and edified at the vastness of its design, the sanctity of its rule, and its admirable adaptation to the end proposed. They had found these constitutions to be in all points agreeable to the Gospel and the doctrine of the holy fathers, and therefore they judged them worthy to obtain the sanction of the Apostolic See, not doubting that great advantages would arise therefrom, to the Church, no less than to civil society.

The Pope having heard the petition of the Abbate Rosmini, commissioned the Sacred Congregation of Bishops and Regulars, to examine the constitutions and the documents relating to them, and give their advice thereupon to his Holiness. In the first consultation the Sacred Congregation decided that the noble and holy end set before it by the Institute was deserving of all praise; but they deferred the approval

of the constitutions till some particulars which Cardinal Ponente had pointed out to the Abbate Rosmini should be more fully explained, and the Sacred Congregation should have heard the opinion of some *consultori* upon them. A learned debate was accordingly held between several Roman *Consultori*, the Abbate Rosmini and the Abbate Setti, upon several most important points, at such length, that the proceedings, if printed, would fill a volume. But at last, after two years of profound and severe examination, the Sacred Congregation decided on the 20th December, 1838, that the Institute of Charity, and its Rule, deserved the formal approval of the Holy See. This decision having been notified on the same day by the Secretary of the Sacred Congregation to the Pope, the holy Father confirmed the sentence by his supreme authority, giving *oraculo vivae vocis* canonical authority to the Rule of the Institute. And two days afterwards, when Cardinal Ponente had an audience of the Pope, he received him with the most cordial demonstrations of satisfaction, at the wisdom with which he had conducted this affair, and at its happy conclusion, and desired him to send immediate notice of it to Rosmini, who received the good news on Christmas Day, at Monte Calvario, Domodosola. Then, three months afterwards, on the Feast of the Annunciation, he, together with some of his companions, took the vows of the Institute.

In the month of August in the following year

he went with eight more of his companions to Rome, to the feet of the Holy Father, in order to express to him personally their lively gratitude for the favours bestowed upon them by the paternal care and wise disposition of the Apostolical See; and also to offer and dedicate themselves by express vows to the entire obedience of the Vicar of Jesus Christ. The Pontiff received Rosmini and his companions with the utmost kindness, and kept them for some months at Rome, wishing to publish to the Catholic world the solemn confirmation of the Institute of Charity by letters Apostolical, during the sojourn of its founder in the holy city. He gave orders, therefore, that the letters should be drawn up as speedily as possible, and as soon as they were finished the Holy Father condescended to read them through himself in the presence of Rosmini and some other ecclesiastics. When the Pope came to that part of the letters in which he passes a magnificent eulogium on the person of the Abbate Rosmini, and elects him by Apostolical authority to be Superior General of the Institute of Charity for life, Rosmini humbly and respectfully besought the Pontiff not to impose upon him a burthen beyond his strength, and to omit all those commendations which he felt to be undeserved. But the Holy Father did not grant the first request; and as to the second he took the pen and added with his own hand those still more honourable expressions which are still to be seen there. Of these Apostolical letters dated the 20th Sep., 1839, I will quote that part

which gives in a few words the history of the approval of the Institute, and immediately follows the rule, which is inserted entire in the same Pontifical letters.

“Our beloved son, the priest Antonio Rosmini, who wrote this rule, which has been now practised for ten successive years, has humbly prayed us to confirm it with our Supreme Authority, that so the Institute of Charity, already propagated in various provinces, in accordance with the desires of the bishops, may daily prosper and flourish more and more, and bearing still more abundant fruit, may develop itself also in other lands to the benefit of the Church. And we to whom nothing can be more acceptable, more desirable, or more pleasing, than to further with the most cordial affection of our heart such pious institutions, have commissioned the congregation of our Venerable Brethren the Cardinals of the holy Roman Church, to examine the said rule, that with their renowned and singular prudence, learning, religion, and piety, they might observe, examine, and consider, one by one, all the points comprised in the said rule. And accordingly these our Venerable Brethren, set themselves with much study and application, with long and most accurate examination, to weigh every chapter and word of the said rule, and finally determined that its contents were most excellently adapted to the spiritual profit of the members of the Institute, to the glory of Almighty God, to the exaltation of the Catholic Church, to the advantage of this Apostolic See, and to the good of the people. And, therefore, our Venerable Brethren of the same sacred congregation, making due account also of the weighty and honour-

able testimonies borne by others of our Venerable Brethren, as well Archbishops as Bishops,* judged that the said Institute and the rule thereof ought to be approved. On all these accounts being fully persuaded that the said Institute will turn to the greater glory of God, and the spiritual benefit of the people, and desiring to show our singular good will to our beloved son, the priest Antonio Rosmini, the founder of this Institute, and to all others who are now ascribed, or shall hereafter be ascribed to it, we of our own free will, with certain knowledge, and after mature deliberation, in the fulness of our Apostolic power, by these present letters approve, ratify, and confirm in all its parts and for ever the Institute which bears the name of Charity, founded by our beloved son, the priest Antonio Rosmini, and the Rule of that Institute, composed by him and inserted in these our letters."

Thus was a new religious Institute introduced into the Church.

CHAPTER V.

HIS CONTROVERSIES AND VICISSITUDES.

Antonio Rosmini had been now for fifteen years in the peaceful enjoyment of a reputation equally glorious and unstained, both as a priest and religious, and as the author of many works

* Then follow the names of all the Prelates who had already approved the Rule of the Institute and which we have given above.

profound in their genius, marvellous in their erudition, most beneficial in their doctrine, new and singular in our times for the greatness of their design, the sublimity of their end, and the abundance and importance of their consequences. Hence his name and his person were beloved and honoured in Italy and other countries, and many persons distinguished for literature, science, or ecclesiastical dignity, esteemed it a high honour to enjoy his friendship.

We might quote many flattering and honourable testimonies to the person as well as the works of Rosmini, but we will content ourselves with a single passage from a letter of Cardinal Nembrini, acknowledging the receipt of the *Nuovo Saggio*.

“I know not,” says he, “how to commend sufficiently the talent shewn in this unquestionably classical and original work. The depth of its views, the acuteness of its reasoning approaches to the writings of the Philosopher of Stagira, and the Angel of the schools, which with so much facility it penetrates and expounds; while the order, the clearness, and the elegance of the style surpasses that of the most renowned philosophers. Men of true learning and free from prejudice must soon, I think, learn to applaud its rare and creative genius, while professors of philosophy, who are uninfected by the materialism of the present age, will treasure up the pure doctrine therein contained, to make it if possible general in these our days. Sooner

or later, at least it seems to me that this doctrine must become the doctrine of the schools."

The literary and scientific academies of Italy vied with each other to gain him as an associate. France desired to give him a proof of her esteem by aggregating him to her Institute in the room of the deceased Baron Pasquale Galuppi; and his philosophical views, besides having found many readers and disciples amid the flower of Italian genius, and modified the books and systems of many schools of philosophy in our Peninsula,* were even adopted as text books in various seminaries, in some religious communities, and in our own University of Turin. Finally, the fame of Rosmini was greatly illustrated by the authority of the Holy See, which in the brief approving the Institute pronounced him to be "a man endowed with rare genius and surpassing mental gifts, and celebrated for his knowledge in things divine and human, of singular piety, religion, virtue, probity, prudence, integrity, a man most Catholic and deeply attached to the Holy See."†

* Among others Alessandro Manzoni, who in his remarkable *Dialogo dell'invenzione* recently published in the volume of his miscellaneous works, declares himself to be a fervent disciple of Rosmini's philosophy, on which he pronounces a magnificent eulogium.

† Cum Nobis perspectum, exploratumque sit dilectum filium presbyterum Antonium Rosmini hujus Instituti fundatorem, virum esse excellenti ac præstanti ingenio præditum, egregisque animi dotibus ornatum, rerum divinarum atque humanarum scientia summopere illustrem, eximia vero pietate, religione, virtute, probitate, prudentia, integritate clarum, ac miro erga catholicam religionem atque erga hanc Apostolicam Sedem amore et studio fulgere, cumque in hujusmodi Charitatis Instituto excitando eo potissimum spectasse, ut Charitas Christi in omnium cordibus majorem in modum diffusa omnes urgeret, in Catholica Ecclesia majores in dies fructus suscipiat, ac populi ad Dei amorem et mutuam charitatem acrioribus stimulis excitentur, tum. Nos eundem dilectum filium ipsius Societatis regimini præficiendum existimavimus.

It would seem then that the fame of Rosmini, at least with regard to his conduct and writings anterior to the said Apostolic letters, should have been now inaccessible to blame or censure, and especially to any attempt to cast suspicion upon his purity of faith and integrity of life.

But that God who tries His servants like gold in the fire, in the midst of the deepest calm permitted men to raise a fierce tempest against him of accusations, calumnies, and contradictions accompanied by the strangest and most cruel vicissitudes, which followed close upon one another and pursued him to the grave. We shall leave history however to narrate all the circumstances of the long and varied sufferings of this holy man, and confine ourselves to the enumeration of the consolations with which Divine Providence supported him under them, and the acts of virtue which they elicited from him.

And the first of these consolations was the knowledge that Gregory XVIth was never shaken in the estimation which he had formed of his character and his writings, as is shown by the following facts and documents.

Rosmini having submitted to Gregory XVIth a copy of the defence of his doctrine entitled *Risposta al finto Eusebio*, the Pope gave it to a learned Theologian to read, in order that he might have his opinion upon it. Having read it attentively, this Theologian returned it to the Holy Father, saying that the reply was trium-

phant, but that some one had observed that it might have been written with less heat and sharpness of style, to which the Pope replied: "I understand; but a man must have no blood in his veins to write otherwise in Rosmini's position."

At the time when calumny was at its height, he had the consolation of receiving the following letter from his friend D. Carlo Barola.

"Rome, 6th Oct. 1842.

"Dearest Rosmini,

"I will tell you in confidence what will rejoice your heart. I went not long ago to ask the Holy Father's blessing for a number of persons who had asked me to do so, and I felt an inspiration to ask it also for you. And as I saw that His Holiness was well pleased to give it, I felt encouraged to tell him that I was not only your friend, but your disciple and spiritual son. I told him that when you were in Rome the first time, and he was Cardinal Prefect of the Propaganda, I heard him praise your writings, upon which I had set myself to study them thoroughly to the extent of my powers, and that I had found everything therein contained to be pure, and untainted with error, most useful, and written with the most upright intention. The Holy Father told me kindly that he agreed with me, but that all could not reach the height of your metaphysics, without which it was impossible to understand your doctrine. I replied that the sublimity of any metaphysical or speculative doctrine did not deprive it of the character of truth, and that this character having been recognized in your writings by His Holi-

ness, as he had condescended to affirm but a short time ago, it must arise from the weakness and bad disposition of other minds, if such doctrines were not well understood and applied. To this also the Holy Father assented, and so thanking him from my heart, and once more asking his holy blessing for you, I departed, much comforted by this visit. I signified to him also that what I had said and done on your behalf on this occasion, I had said and done of my own free and spontaneous will. You see by this, dear brother and friend, that the Holy Father holds your doctrine to be good, and your intentions to be most upright, nor is less required to comfort the hearts of good men at this time, when a writer dares thus to express himself in a French Journal, the *Union Catholique*, dated Monday, Sept. 16th, 1842, (here follows an extract from this paper.) These persons are either malignant or deceived, and should be held in such esteem as they deserve. I wished, however, to let you know what is thought of you by certain persons in France, that you may be able to apply a fitting remedy to the evil. But, do you rest tranquilly under the mantle of Mary, whom you have always honoured with filial devotion, and who will not forsake you in this sharp contest.

“I commend myself to your prayers, and remain in the Sacred Hearts of Jesus and Mary, your affectionate brother and friend,

“C. BAROLA.”

Cardinal Tadini wrote in similar terms from Genoa, and Cardinal Castracane, the Grand Penitentiary, from Rome as follows: “The holy Father has in no degree changed his opinion of

you, which he constantly expresses, retaining the same sentiment of esteem for your person, knowing well your deep and solid piety, and zeal for souls, and the purity of your doctrine, now so undeservedly attacked."

And in fact, the Holy Father, in conformity with these his sentiments, assembled on the 1st of March, 1845, a congregation of Cardinals, and having heard their opinions, he came forward in defence of the fame of the illustrious author, imposing perpetual silence upon the accusations brought against him; and he continued to receive with great kindness the works which Rosmini went on printing at Milan; expressing his satisfaction either by letter or through the medium of friends.

He was succeeded on the chair of St. Peter by the reigning Pontiff, Pius IXth; who condescended to assure Rosmini that he entertained the same sentiments of paternal benevolence which his predecessor had ever testified towards him and his Institute, in a brief dated 22nd August, 1846.

"In ipsis enim litteris summa cum animi Nostri lætitia perspeximus, quæ tua, et sodalium tuorum sit religio, virtus, et filialis in Nos pietas, observantia, quæ fides ac veneratio erga hanc Apostolicam Sedem, Catholicæ religionis centrum et fundamentum, cui firmissime adherere, ac juxta votum a vobis susceptum studiosissime obtemperare, inservire, omnes vestros labores devovere tantopere gloriamini. Itaque dum hos egregios pientissimæ vestræ mentis sensus, ecclesiasticis viris plane dignos, meritis lau-

dibus prosequimur, in eam profecto spem erigimur fore ut divina aspirante gratia iis semper operibus, alacriori usque cura ac sedulitate instare connitami-
mini, quæ ex vestro Instituto Charitatem tum in Deum, tum in proximum præseferant. Et quoniam pro Apostolici Nostri ministerii munere nihil antiquius habemus, quam illa præsertim Instituta fovere quæ Christianæ et civili reipublicæ usui et ornam-
mento esse possunt, idcirco tibi persuadeas velimus, Nostram voluntatem semper propensam ac paratam futuram in iis quæ ad istius Instituti bonum, com-
modum, et splendorem amplificandum conducere posse in Domino noverimus."

And it is well known that when Rosmini came to Rome on the 15th of August, 1848, on the repeated invitation of some of the Cardinals, and charged with a mission from King Charles Albert, he was received with the utmost benignity by the Holy Father, ascribed by him among the *consultori* of the Holy Office, and destined for the Cardinalate.

Assured of a welcome from the Holy Father he followed him into his exile at Gaeta. From thence he wrote letters to his brethren in religion full of burning zeal for the glory of the Holy See, and of the strongest affection towards the person of Pius IX. It was an inexpressible consolation to him to be admitted daily to an audience of the Holy Father. In the mean time he went by the permission of the Pope to Naples for the re-establishment of his health, and there he printed two small volumes already prepared, with the following title : *Operette Spirituali di*

A. Rosmini Serbati—Consultore del Santo Ufficio e dell' Indice. Napoli 1849, Baletti. Having returned to Gaeta, he left it again with the Pope's permission on the 17th June and went to Capua, thence to Caserta and to Monte Cassino, and lastly to Albano, where he was received by Cardinal Tosi with a cordial and affectionate hospitality, which was no small solace to his afflictions. Rosmini preserved a lively gratitude to this generous host, even to his death, enforcing it also in his last will upon his heirs.

It would seem as if God was preparing him by this human consolation, the better to sustain the heavy and unexpected blow which he was soon to receive in the prohibition, by the Sacred Congregation of the Index, of the two well known little works printed in the early part of the preceding year; this was done in an extraordinary assembly held for this purpose at Naples. The Holy Father confirmed the sentence on the 6th June in the same year.

Rosmini having been informed of this sentence in a letter of the 15th August, from the Father Master of the Holy Apostolical Palace, replied without hesitation in the following humble and edifying words:

“With the feelings of the most devoted and obedient son of the Holy See, as by the grace of God I have ever been in heart, and have ever publicly professed myself to be, I declare that I submit myself to the prohibition of the aforesaid little works purely, simply,

and heartily, praying you to assure the Most Holy Father and the Sacred Congregation of this my submission."

Persevering ever in the same sentiments he published the following declaration in the "Armonia," No. 25, 1850.

"To my great grief several articles in various journals have fallen under my eye, the writers of which have dared to cast blame upon the prohibition of two treatises of mine, by the Sacred Congregation of the Index. Having submitted myself purely and simply, and with all the internal and external obedience due from every devoted son of the Church to the decree of the Sacred Congregation, it cannot be doubted that these irreverent strictures must be in the highest degree displeasing to me; yet I think it fitting expressly to declare that I reprobate them, and refuse the praises they would address to me. As to certain other journalists, who have taken upon themselves to censure, and even insult me for having done my duty in submitting to the said condemnation, as if I had thereby committed an act of baseness, I have nothing to say but that they move me to great compassion, and that were it lawful to despise any one, they would move me to contempt.

A. ROSMINI SERBATI."

"Stresa, 17th Feb. 1850."

Thus did misfortune serve to make the ardent faith of the servant of God shine yet brighter before the Christian world! Again, he writes thus

to a friend in the Sept. of 1849, at one of the bitterest and most critical moments of his life : " I thank you for wishing to have a share in the strange and almost incredible vicissitudes by which Divine Providence, whose immutable counsels never err, is pleased to conduct me. Meditating upon these, I admire them; admiring, I love them; loving, I celebrate them; celebrating, I give thanks for them; giving thanks, I am full of gladness. And how can I do otherwise, when I know by reason and by faith, and feel in my inmost soul, that all which is done, or willed, or permitted by God is done by eternal, infinite, essential love? And who could be angry with love?"

Meanwhile he retired to his beloved retreat at Stresa, there to continue his works of charity with greater fervour than ever; and consecrating his pen as usual to the service of the Church, he exposed in a valuable treatise, translated also into French, the evils which the civil laws concerning matrimony were preparing for society and religion.

We will say nothing of pamphlets and articles almost innumerable, and mention only the principal works published or left in manuscript by him from this period till his death. He published then the second volume of his *Psicologia*, a work which has been ranked by all intelligent readers among the most profound and useful on the subject of philosophy which was ever written. He next published the "*Introduzione alla Filosofia*," in which, to some articles already

separately printed, he added a treatise entitled *Studi dell' Autore*, in which he describes admirably the ideal of the true Christian sage, and shews to what a height of sublimity Christian Philosophy should ascend. He reprinted with many improvements the *Nuovo Saggio sull' Origine delle Idee*. And lastly, another treatise entitled *Aristotele esposto ed esaminato da Antonio Rosmini Serbati*. Many other works have been left by him in manuscript imperfect, but yet sufficiently advanced to be one day published, and thus to swell by many additional volumes the already copious collection of his works. And this, without reckoning his correspondence, which would amount to nearly ten thousand letters of various lengths and on various subjects familiar or scientific.

And here again, having enumerated the heavy trials of every kind which accumulated upon him after his return to Stresa, we will confine ourselves to notice the fruit, which in accordance with the designs of God, he reaped from the sharpness of the trial, and the consolations where-with Almighty God supported His servant.

Though assailed then more fiercely than ever by his former enemies, still, full of faith in the See of Peter, he would not write a word in his defence. He only sent one of his brethren to Rome, who humbly laid everything before the common Father of the faithful, and confidently left the cause in his hands.

The Sovereign Pontiff Pius IXth began by renewing the command of silence already issued by.

Gregory XVIth, in his letter of March 13th 1851, announcing at the same time that *the Holy See intended to take the controverted opinions into mature examination*. Which signified that the Sacred Congregation of the Index would undertake the examination of all Rosmini's works according to an accurate index, as was actually done, in order to put an end for ever to the existing controversies by a definitive sentence.

Meanwhile it is easy to conceive the various reports which would be spread during an examination, necessarily of long duration, and the especial injury inflicted upon the Institute of Charity, the work dearest to Rosmini's heart, the paralysing of incipient vocations, and the serious jeopardy in which the vocations of already existing members was placed. God alone knows what suffering Rosmini had to endure, and what virtue to practise in this time of trial. But this we can attest, that all who were at that time in relation with him were filled with admiration at his sublime abandonment of himself and all belonging to him into the hands of Divine Providence. He quietly awaited with the calm faith of the just, the determination of his cause whatever it should be from the oracle of the See of Peter, whence he held for certain, and would have all his friends also rest secure, that nothing could finally issue but words of truth and acts of justice, the triumph of which was his only desire. This, and no other was the continual subject of his conversation with the friends who surrounded him, this also was the theme of his

letters to those at a distance ; and as nothing grieved him more than to see them depressed and discouraged by the unfortunate circumstances around them, so nothing gave him greater comfort than to behold them bear this long and heavy cross with generosity and resignation.

And that God, in whom the holy man had placed his trust, failed not to cheer these long and dreary trials by gleams of light. And first, He raised up not a few to undertake his defence for the pure and generous love of truth, among whom the Professor D. Alessandro Pestalozza deserves especial mention.

Next, He so ordered events that before his death Rosmini had the comfort of knowing that his works were declared undeserving of censure. And here we must touch upon the principal circumstances of this solemn judgment. The examination had lasted four years, and twelve *Consultori* and the Cardinals of the Sacred Congregation of the Index had taken part in the first judgment relating to the so called *Postille* ; in the second judgment sixteen *Consultori* presided over by the Cardinal Prefect, and several Cardinals under the august presidency of the Holy Father himself, on the 3rd July, 1854. On the 10th August Rosmini's Procurator in Rome received by command of the Holy Father, the official communication that the sentence passed on the works of Rosmini was as follows : "*dimittantur opera Antonii Rosmini-Serbati*," and he hastened to notify the decision

to the illustrious writer and the brethren of the order.*

* The better to understand the meaning of the above it will be useful to read the article in the "Armonia," No. 157, Dec. 28th, 1854, which we transcribe here.

"THE SACRED CONGREGATION OF THE INDEX.

"In the present age when so much abuse is levelled at Roman affairs and the venerable decrees of the Holy See, we cannot form too exact an idea of the scope and constitution of the various sacred Roman Congregations: for the very reason that the first and chief cause of the invectives uttered against them, is that persons in general know little or nothing of what they really are. We give here as an example some facts concerning the sacred Congregation of the Index, against which the libertines of the present day most frequently direct their envenomed darts. We draw the greater part of our information from the Bull, *Sollicita et Provida* of Benedict XIV. placed at the head of the Index of proscribed books, which may be termed the statute and code of the said congregation.

"The end of the congregation of the Index is to take out of the hands of the faithful all works which, either because of error contained in them, or of some circumstance of time and place, might be a scandal to faith, morals, or public order.

"It is composed of four parts, by the well ordered arrangement of which, it is enabled most perfectly to attain its end. These parts are, 1st, the officials of the Congregation. 2nd, A certain number of Cardinals, appointed to judge in these matters. 3rdly, The *Consultori*, and, 4thly, the *Relatori*.

"The officials of the Congregation are three, viz., the Cardinal Prefect, the Father Master of the sacred Apostolic Palace, *assistente perpetuo* of the Congregation, and the Secretary: these two officials, by an ancient privilege, are always chosen from the Order of Friars Preachers. The Cardinals, who are members of the Congregation, are twelve in number, besides the Cardinal Prefect. The *Consultori* are chosen from among the most distinguished theologians and learned men of the secular and regular clergy: among them we may reckon archbishops, bishops and prelates, superiors of various religious orders, and learned secular priests. The *Relatori*, who now are only two, should possess the same qualifications as the *Consultori*, passing on, after some time, to the rank of *Consultori effettivi*.

"When a work is denounced, as containing doctrines contrary to faith, and morals, or as dangerous in any other way, the Father Secretary, having heard the observations of the *Relatori* concerning the denunciation, or having heard also the opinion of the Holy Father, in concert with the Cardinal Prefect, appoints one or more *Consultori* versed in that branch of doctrine contained in the book, according to the variety of matter and the importance of the work. If many *Consultori* are appointed they must be kept separate from one another, with an express prohibition from holding any communication together, in order to examine the denounced work and the accusations brought against it, after which they give at length in writing all the reasons why they think it should be prohibited or *dismissed*, which means that the denounced work may be freely read. After they have maturely accomplished their work, they send it printed

To any one who has followed the course of the events we have been describing, it must be a subject, not only of admiration, but of amaze-

to the Father Secretary, who after he has collected and printed all the votes, communicates the tenor to the Cardinal Prefect and the Father Master *assistente perpetuo*, and if sufficiently important, to the Holy Father, in order to judge whether the matters have been thoroughly discussed, or whether, if there has been a great difference of opinion, some other *Consultore* should be deputed, who may write anew on the subject; or lastly whether if the work be that of a Catholic author of particular celebrity, the author or his attorney may be allowed to defend himself, by special favour, according to the rules of the Bull of Benedict XIV. (9, 10) or whether some *Consultore* of the said Congregation shall be deputed to undertake the author's defence. When it is judged that these matters have been sufficiently discussed, the Father Secretary in concert with the Cardinal Prefect, chooses from among those of the *Consultori* who have not yet written on the subject, a certain number to hold a committee, together with all the *Consultori* who have written, wherein they must come to one unanimous opinion, to be submitted afterwards to the judgment of the Cardinals and the Sovereign Pontiff. To this end, the Father Secretary distributes to the *Consultori* who have written, and to those who have been summoned to assist them, all their works printed, and he then fixes the day of the committee which is called *preparatoria*.

"At this sitting, the *assistente perpetuo* always presides, unless when on very rare occasions, the Cardinal Prefect chooses to preside, as it happened in the recent case of Rosmini. Each of the *Consultori* is invited to give his opinion: every point is discussed; every difficulty weighed; after which, if it is discovered that the matter was not thoroughly examined, the formula *dilata* is adopted, according to the totality or majority of votes (the Father Secretary however has no right to vote), which means that the sentence is deferred until after a more mature discussion; and in the meanwhile, *scribat alter*, viz., another *Consultore* is deputed to write on the matter; or if on the other hand, it is found that the matter has been sufficiently discussed, one of the three formulæ is proposed which are the only three used by the said Congregation, viz., *prohibeatur*; *prohibeatur donec corrigatur* or *expurgetur*; *dimittatur*; these words, of course are used in the plural when not one but several books are examined, as in the recent case of the Abbate Rosmini, when the formula proposed and received afterwards by the Cardinals and approved by the oracle of the Sovereign Pontiff was: *dimittantur opera Antonii Rosmini-Serbati*. The formula *prohibeatur* is used when it is judged that the denounced work may be prejudicial to faith, morals, or public order: the second formula, *prohibeatur donec corrigatur* or *expurgetur* is used when, although the work may be hurtful as it was first printed, yet it is susceptible of correction, and the author is a Catholic and deserving of consideration. The third, *dimittatur* is used when the work is found to be innoxious, and is therefore allowed without danger to be freely read by the faithful.

Here we may see the prudent reserve which is used in such judgments. No work is ever approved directly and positively, in order not to overburthen the consciences of the faithful. The greatest favour that a book can expect, however good and useful it may be, consists in

ment, that Rosmini should have been able, under such a continued pressure of affliction, to write and publish works on subjects so ele-

being pronounced not condemnable or not censurable; and therefore it is dismissed or left to be freely read by the faithful. This is clearly explained by Benedict XIV., who gives us the real meaning of the formula: *nil censura dignum*, proper to the Sacred Congregation of Rites, in the judgment which it pronounces after an examination made by one, or at most two theologians, of the works of a servant of God who is about to be Beatified. *Hoc unum pro coronide addendum esse videtur, nunquam, posse dici a Sancta Sede approbatam Servi Dei doctrinam, sed ad summum dici posse non reprobata, si revisores retulerint nihil in ejus operibus reperiri, quod adversetur decretis Urbani VIII.* De Serv. Dei beatificat. &c. Lib. II. cap. xxxiv. § 12.) Here two difficulties may arise in the minds of our readers. Some will say: Must we then hold that all those books which have not been condemned by the Holy See, do not contain any thing contrary to faith and morals? Others: Are we to believe that the works on which the Sacred Congregation of the Index has pronounced the *dimittatur*, are to be placed on the same level with those on which the Sacred Congregation of Rites has pronounced the *nil censura dignum*?

"To both these difficulties we reply. As to the first, either the works were not condemned because never examined by the Sacred Congregation; and in such a case, certainly we cannot judge such works to be innoxious simply because they have not been condemned; or else they were not condemned after an examination made with the usual deliberation by the Sacred Congregation, and in that case they may be considered innoxious by every good Christian, precisely because the Church after having examined them, has declared by her *dimittatur* that she will not condemn them, but rather leaves them to be freely read by the faithful, because, according to the principle of St. Augustine: *Ecclesia quæ sunt contra fidem, vel bonam vitam non approbat, nec tacet, nec facit.* (Epist. LV. alias CVII. ad Januarium, cap. xix.)

"To the second difficulty the answer is as follows. The two formulæ *dimittantur* and *nil censura dignum*, serve to satisfy the consciences of the faithful, as the Church, according to the principle of St. Augustine, cannot dismiss after an examination, or leave in the hands of the faithful any poisonous food, such as is a censurable book, because likely to be hurtful to faith and morals.

"But let us return to the narrative. When the *preparatory sitting* (as it is called) of the *Consultori* is terminated and closed, the Father Secretary distributes to the Cardinals who compose the Sacred Congregation of the Index, all the votes printed, to which is added an exact account likewise printed, of all that was said by the *Consultori* in the *preparatory sitting*, and giving a longer or shorter time, according to the circumstances in order to study the subject. He fixes, always in concert with the Cardinal Prefect, and in certain cases, after having heard the opinion of the Sovereign Pontiff, the day of their meeting. At this meeting which is called the *Congregazione Generale* the Cardinal Prefect always presides, unless in any very extraordinary case, which rarely happens (we have an example in the time of Benedict XIV., and another in the recent case of Rosmini) when the Sovereign Pontiff himself may choose to preside; the Father Master of the Sacred Apostolic Palace is

vated and abstruse, and of such profound erudition, as those at which he laboured after his return from Albano.

CHAPTER VI.

CHRISTIAN VIRTUES OF ANTONIO ROSMINI.

ALTHOUGH from what has been already said in these memoirs, it is evident that Antonio Rosmini was adorned with every Christian virtue in an uncommon degree; the brief notice which is here given of his life, will not suffice to satisfy the desire of many persons, without a special mention of his virtues. For these virtues have assigned to him a distinguished rank in the Church of God, and justly entitle him to the admiration and reverence of all the faithful. They have led many both priests and laymen to follow him in the

also present, as *Assistente perpetuo* and the Father Secretary. One by one, the *Consultori* who have written, are called before the Cardinals, each of whom may propose to them any objection which he may see to their opinion. After this the *Consultori* are dismissed, and the Cardinals, after a discussion of more or less length, pronounce their judgment, in order; accepting, rejecting, or modifying the opinion of the *Consultori*, so that they, however, choose one of the formulæ above mentioned: *Dilata, scribat alter, prohibeatur, prohibeatur donec corrigatur, dimittatur.*

"The Father Secretary notes down everything on paper, and the sitting being over, he endeavours to obtain an audience of the Holy Father as soon as possible, that he may explain everything minutely to him, and hear whether he sanctions, rejects, or modifies the judgment of the Cardinals. After which, if the sentence is condemnatory, he hastens to have the *decreto relativo* printed and published in due time. If, however, the sentence is favourable, that is, *dimittatur*, he makes a note of it in the Acts of the Congregation, and the whole matter generally speaking remains secret; and does not come to the light, except by indirect means."

arduous path of religious perfection, and have at length merited for him that crown of glory which we may reasonably hope is now shining on his head in the heavenly country.

It is not our present intention to traverse the vast field now open before us, as we hope that another pen will undertake this office: we shall merely give a few brief sketches of his theological virtues, his humility and his love of justice.

To begin with faith, which is the basis of all other Christian virtues, and without which it is impossible to please God, we may say, without exaggeration, that this virtue always held complete possession of the soul of Antonio Rosmini. His mind and heart were full of faith, and all his faculties were ever under the influence of this heavenly light. Under its guidance he entered on the most profound philosophical researches with the same humility and preparatory prayer, wherewith the Fathers of the Church proceeded on this road, which proves so dangerous to all those who walk in it, trusting solely to their own weak reason. Like the Fathers, he acquired a clear perception of the utter misery of the human mind when left to itself, and the total insufficiency of the natural powers of man to procure his own happiness, or even to shield himself from innumerable evils. His deep conviction of the necessity of Christian faith was so rooted in his heart, that it is impossible to say how much he delighted to set forth and

extol the heavenly blessings of this virtue. Whenever he spoke on the subject, (which happened very frequently,) his conversation became animated immediately; the colour rose to his face, which was naturally rather pale; his eyes sparkled, and the tone of his voice, which testified the emotion of his heart, made a deep impression on all who heard him.

His desire to defend, and diffuse this divine light, was the cause of his writing so many learned volumes, this being the main object to which all his writings, even those which, to superficial observers, seem only to treat on questions of philosophy, tended, directly or indirectly. He saw clearly the intimate connection which exists between faith and all philosophical truths whatsoever. Whenever, therefore, he defended or explained these truths, his intention was to remove some obstacle, or to furnish some additional aid to the reception or preservation of the precious gift of faith. This holy intention appears in all his writings, and is attested by all who had the happiness of enjoying his conversation.

If ever there was a man who understood perfectly how Christian faith rests on the infallible and living voice of the Church, that man was Antonio Rosmini. He always evinced the most prompt and humble docility, the most tender and filial affection to the voice of the Church. Whenever he spoke on the subject, he could hardly find words adequate to express the exalted idea he entertained of the office committed by Jesus Christ to His Spouse. It is enough.

to read the second part of his "Filosofia del Diritto," to see how highly he thought of the Church, how clearly he saw all her rights, whether resting on the dictates of natural justice, or on the prescription of her divine Founder; and how courageously he always defended her against the cavils and sophistry of those philosophers and legislators, in whose eyes the State is everything, and the Church almost nothing,—who believe that civil society is the end for which man was created, being ignorant that it is only one of the means which, under the direction of God's Church, are intended to assist man in the attainment of his one only end,—the eternal salvation of his own soul.

Some years ago, when he came to Turin, to bless the nuptials of the Marchese Gustavo di Cavour, some members of the Sardinian government came to visit him, and the conversation turning on the religious discussions between Piedmont and the Holy See, he took up the defence of the Church, and exposed the injustice of the ministry, with so much energy, that, to use the words of a witness, the ministers were unable to utter a word in reply. By means of this clear knowledge, which Antonio Rosmini possessed, of the infallible authority of the Church and her heavenly mission, he saw as clearly as it is given to man to see, the immense importance of the authority of the Holy Chair of Peter, and of the Vicar of Christ, who sits thereon, to whom he professed an unbounded devotion. He could not have better shown his

reverence for the infallible authority of Peter and his successors, than by inculcating on the faithful, (as he did in his *Maxims of Perfection*,) that they should propose to themselves the Holy Apostolic See as the object of their most tender affection, and the daily intentions of their prayers. He, moreover, dedicated himself, and required that the priests of his Institute should devote themselves by a special vow to any ministry, however arduous, which the supreme Pontiff might impose on them. And that the habitual disposition of his heart was such as not to fail in the most difficult trials, he clearly proved to the world, when, on being informed by the Master of the Sacred Palace, that the Congregation of the Index had prohibited the reading of two of his pamphlets, and asked whether he submitted to this judgment, he declared without any delay, that he bowed his head most willingly to the sentence. He always used to say to his friends, that his sole intention in publishing them, had been to promote the good of the Church; but as the chief pastor had judged that their perusal might do harm rather than good, he was only too glad to be warned of the error into which he had unwittingly fallen, and to have an opportunity of proving his unbounded docility to the voice of the vicar of Christ. If anyone desires further proofs of Antonio Rosmini's tender affection and ardent zeal for the Church of Christ, let him read the works which he published in the latter years of his life, "*Sul Matrimonio de' Cristiani*,"

“*Sul Diritto d'insegnare,*” and “*Sulla separazione della Chiesa dallo Stato.*”

Faith, in proportion as it is lively, produces a firm confidence in Divine Providence; and Antonio Rosmini, full of faith, rested always on the goodness of God, with the confidence of a little child sleeping on the bosom of its mother. To hear him discourse of the wisdom, power, and goodness of the Most High Lord of all, and of the reasons we have to abandon ourselves entirely to Him,—to see him amidst the fiercest storms which agitated his life, raise up his eyes to heaven, with a firm trust that help would not fail him from on high, one would have said that he had an intuitive vision of the Almighty Hand of God, directing all, even the least events, for the good of those who believe in Him, and commit themselves to His loving care; all who read his *Teodicea*, his *Maxims of Perfection*, and his *Ascetica*, cannot fail to admire and be edified by this Christian confidence of Antonio Rosmini.

He never lost his peace and tranquillity under the most trying strokes of adversity. He was denounced as a heretic by some who sat as “masters in Israel,” and as such his works were submitted to the supreme judgment of the Church. During this tempest he maintained an unruffled heart and a serene countenance, even while reading the most bitter invectives against his doctrine, and the most malicious imputations against the orthodoxy of his principles; and he was accustomed to say to his friends, who ex-

pressed their surprise, "I seek truth alone, which is pure justice, and I trust entirely in the Providence of God, whose second causes are a mystery, but I know that He directs all things to His greater glory. God will draw hence some great good to His Church, and at this I rejoice. We were created to do the will of God. If I were certain that God willed the destruction of the Institute of Charity, which is His own work, I would be the first to put my hand to the work."

Resting wholly on this Christian confidence, he beheld with great sorrow the serious evils which now afflict the Church; but his sorrow was always tempered by that calmness of soul which he derived from the conviction that present afflictions will all be turned by the Almighty hand of the Most High, to the greater glory of the society of the faithful. Hence, while on his part he endeavoured, as far as was in his power, to assist the Church in her present necessities, by his writings, which rapidly succeeded one another, by the ministry of his Institute, and the prayers which he offered, and commanded to be offered; he never ceased, on the other hand, to assure everyone who complained to him, that the rage of Satan would speedily be repressed, and the Spouse of Christ would shortly acquire a degree of glory proportionate to the violence of the assaults of hell directed against her.

Strengthened by this Christian hope, he endured with admirable tranquillity of mind the

fierce war waged against his Institute and his writings, for so many years. On more than one occasion, he was almost led to give up all hope that his infant society would ever take lasting root, or that his writings would gain the confidence of Catholics ; since in all human probability nothing else could be expected but a complete failure ; but he, like Abraham, *credidit in spem, contra spem*. Conscious that he had never begun any undertaking without first assuring himself, through the means furnished by faith, that such was the will of God, or without having obtained the blessing of His Vicar on earth, the successor of St. Peter, he was confident that the Divine assistance would never be wanting to him ; and many and many a time, when some of his disciples and friends trembled at the violence of the storm, he animated their courage by his calmness and serenity.

His lively faith, and firm hope, were perfected by an ardent charity towards God and his neighbour. Antonio Rosmini had learned to love God from his tenderest years, and he always loved Him most ardently until his last breath. One effect of this ardent love was the holy fear he constantly manifested of the slightest offence against his Lord, the extreme love which he bore to holy purity, which he ever preserved with most jealous care, and the tender piety and devotion of which he always gave so bright an example. Prayer was his daily bread ; he thoroughly understood its necessity and excel-

lence, and therefore never ceased to inculcate its use, as we may judge by what he says on this subject in the *Maxims of Perfection*. He was accustomed to say that if it were possible man should never cease from prayer, for it is the inexhaustible source of every good, whereby man becomes as it were, master of the very omnipotence of God, who has promised always to hear the petition of those who humbly pray to Him. Whenever Antonio Rosmini was at prayer, his external deportment showed that his soul was entirely absorbed in his Creator, and no one could behold him without being moved to devotion. It was a most touching sight to see him celebrating mass, so great was the devotion with which he performed that sublime act of our religion, and so profound the reverence with which he handled the Divine Victim.

His religious duties held so high a place in his heart, that he would never omit any of them, unless when incapacitated by illness. Amidst so many occupations of the greatest importance, he never failed to make his daily meditation, and he spent more than half an hour in celebrating mass. He used to divide the Divine Office into three parts, to be said at stated times, and even when the most distinguished persons came to visit him, he never departed from this rule, always leaving the company quietly, in order to recite the office with a companion.

Every evening he assembled his household,

and besides reciting the rosary, and various other prayers, followed by the examination of conscience, he spent a quarter of an hour in preparing aloud the matter for the next morning's meditation, proposing for the subject thereof, the most sublime mysteries of our holy faith, and the most arduous degrees of Christian virtue. Here he displayed a nobleness of sentiment, a depth and variety of thought, and a penetration of mind which showed how deeply by a long habit of meditation, he had learnt to penetrate into Divine things, and to exercise himself in the most exalted Christian sentiments.

He had a most tender devotion to Christ crucified, to whom he dedicated the church which he erected at the novitiate of Stresa; he had also a most ardent devotion to the Sacred Heart, and to the Blessed Virgin Mary. In honour of her Immaculate Conception, he was the first to introduce into Piedmont the custom of solemnly invoking her *Sine labe concepta*: to this end he presented a humble petition to the Sovereign Pontiff, and his example was speedily imitated by all the bishops of Piedmont. He had a special devotion to the Archangel Michael, under whose protection he trusted to obtain the necessary help to fight against the forces of Satan. He was most zealous in his care for the sacred ceremonies, and all that serves to promote divine worship; he therefore required that the members of his Institute should make a particular study of the sacred rites and the ecclesiastical chant, and

should be most careful to maintain their churches in good order, and to perform the sacred functions with all possible decorum.

But the most striking proof which he gave of that love of God which inflamed his heart, was his renunciation of the honours, riches, and pleasures which he might have enjoyed in the world, had he employed in its service the extraordinary gifts of his mind; and his renouncing all this in order to make an entire sacrifice of himself, his rare gifts and great fortune to his crucified Lord. There can be no doubt, that whatever might have been his career in the world, he would have certainly attained to that height of fame and affluence which is the usual portion of one who unites to nobility of birth and considerable riches, vast talents and constancy of will, in the most arduous undertakings. But, as Antonio Rosmini had no other end than the love of God, he offered to God alone all that he had received from Him. Therefore, remembering the humiliations and sufferings of his crucified Lord, he resolved to follow Him as closely as he could in the path of humiliation and self-denial, submitting to the yoke of religious discipline, the rules whereof, in all their severity, he exactly observed until the end of his life.

His love of God was, as the gospel requires, united to the love of his neighbour. He loved God in his neighbour, and his neighbour in God. He desired for all his brethren the possession of the true God, which is eternal salvation, as well

as of those temporal goods which promote, or at least do not hinder the attainment of the true good. For this end, he consecrated himself, in his youth, to the sacred ministry, and undertook the parochial duties of his native city Rovereto, yielding in this matter to the unanimous desire of the population; and for the space of a year he bore this weighty burden in a spirit of humility, patience, affability, and constancy; he never ceased to write against the innumerable errors in philosophy, politics, canon law, and other sciences which have been disseminated by the spirit of darkness, at the present day, to the immense injury of souls; on several occasions he gave the spiritual exercises to the clergy of various dioceses in Italy; well aware that in co-operating to the sanctification of the clergy, he might procure that of thousands of souls; for this end, he founded his Institute; and the principal rule he gave to its members was that they should be ready to exercise any work of charity, corporal or spiritual, to which Divine Providence should call them; he therefore wished that the Institute should embrace all classes of persons.

To the foundation of this great work of charity, he devoted his whole fortune, erecting houses and churches, which he provided with the necessary furniture; he required that anyone who had a genuine vocation to the religious state, should be received, even though entirely destitute of fortune; and thus he provided the Church with a great number of zealous priests, who would otherwise have been unable to enter

the ecclesiastical career. Called by the voice of Christ's Vicar to govern the new society which he had founded, he always shewed a most paternal love for his spiritual sons, treating them all with extreme kindness and providing for their corporal and spiritual necessities with singular love. His charity was patient, benign, and always inclined to hope well of those who were less docile to his admonitions, and less exact in the observance of the rules, patiently awaiting their amendment. He recommended his brethren to have an especial care of the sick, for whom he would never spare any expense. His liberality was not, however, confined to the members of his Institute, but was extended to all who recurred to him for assistance. His alms were bountiful, and he commanded all the houses of the Institute to assist the poor in every possible way; and in order to inflame his children with charity to their neighbour he constantly recommended it to them, with the greatest earnestness, especially when they made their religious vows, as we may judge from some of those discourses which have been published.

It was his most ardent desire to establish hospitals; not only in order to assist the sick poor, and open to his Institute a vast field for the exercise of charity, humility, and mortification of the senses, but also for another less obvious end, which enhanced the Christian charity of this noble priest. This was to educate physicians, who should study the bodily diseases of man and the art of curing them, not under the

guidance of materialism or sensualism, but of a philosophy enlightened by faith. He used to lament deeply that one of the principal evils of society, in the present age, is the false method on which so many study medicine, whence arises impiety and libertinism, and frequent ill-success in the treatment of diseases. On this account, he ardently desired a radical reform of this art, as may be seen in his *Antropologia* and *Psicologia*, and he desired that all its professors should be animated by a Christian spirit. For this purpose, he maintained some medical students at his own expense, at the university, with the intention of appointing them to attend the sick in the hospitals which he designed to open.

God was satisfied with the holy desire of this charitable man, calling him to receive the reward of his intention before he could put it in execution ; but it is to be hoped that his disciples will avail themselves of the lights which he left them in his writings, following out the spirit of charity which he diffused among them, by beginning and completing the great work which he had at heart.

Lastly, as an irrefragable proof of his charity to his neighbour I must not omit to speak of his generosity in pardoning all those (and they were many) who raised fierce persecutions against him. No angry word was ever heard to escape his lips against those who sought by every means to blacken his reputation as a Catholic and a religious, casting doubts on his faith and his inten-

tions in the establishment of his Institute, and plotting its utter destruction; his friends were often unable to restrain their indignation at the sight of such iniquitous proceedings, but he always undertook the defence of his enemies, and at least excused their intentions. His heart was so full of the love of justice, that he could not suppose that others could commit an unjust action with full consciousness of its injustice.

We come now to his humility. *Scientia inflat*, says St. Paul, *caritas vero ædificat*. Knowledge puffs up when not accompanied by charity, but when it is governed by charity, it no longer inclines man to pride or hinders the love of God from filling him with the spirit of humility. Such was the knowledge, (extraordinary in its degree) of Antonio Rosmini; therefore, he was exceedingly humble. He used to say that true humility not only humbles itself before God, but even before men, for the love of God; and he was always foremost in the practice of this exalted Christian virtue. Humility was one of those special graces, which gained him the affection not only of his disciples, but of all who approached him; who wondered to see a man raised by his exalted intellect, his vast and profound erudition so far above other men, not only making no display of his rare gifts, but appearing quite unconscious of them, and conversing with everyone with so much simplicity and humility. It happened more than once that some distinguished persons, not personally acquainted with him, attracted by the celebrity of his name, came to

visit him, and after conversing with him for some time without knowing that he was the person they so much desired to see, they learned to their great astonishment, that they had enjoyed the society of the Abbate Rosmini, not being able to understand how such philosophical science could be united with such simplicity of manner. They had never before seen the true philosopher and the true Christian combined. From his humility proceeded that affability and sweetness of manner with which he received all who came to him, making himself weak to the weak, and all things to all men ; hence arose his readiness to renounce his own judgment, and to yield to that of others ; and his great esteem for the abilities and virtues of his fellow-men ; hence arose his constant desire to remain hidden in retirement, and his refusal to receive the marks of veneration and esteem which were paid to him, whenever prudence permitted him to do so ; hence his willing condescension to the wishes of others when they were not contrary to justice ; hence in fine, that imperturbable tranquillity of mind, with which he received the information that the eminent post once intended for him, and for which in obedience to an official summons he had prepared himself at considerable expense, was to be occupied not by him, but by another.

May the humility and simplicity of this rarely gifted man serve as an example to those who have received extraordinary gifts from God, and teach them how to use them ; may they always be the inheritance of his spiritual children. But

the characteristic virtue of this great Priest of the Lord was unquestionably his love of justice; I do not mean that justice only, which is known by the natural light of reason, but that which is revealed to the Christian by the divine light of faith, embracing every duty towards God, our neighbour, and ourselves, imposing the most arduous sacrifices, and constituting that perfection which in the Holy Scriptures is especially ascribed to the *just man*. This, I say, was the characteristic virtue of Antonio Rosmini; it was wonderful to see how deeply he felt the intrinsic and eternal excellence, the beauty and necessity of justice, how much he loved it, and what delight he took in extolling and recommending it to all. The whole series of his writings may be styled a continual panegyric of justice and a constant invitation to love it. *Quærite primum regnum Dei et justitiam ejus* was the great maxim which he had ever in his mind, in his heart, and on his lips.

Hence his soul abhorred the least act of injustice, even when it seemed necessary in order to obtain any end, however holy in itself; and he rejoiced exceedingly at every triumph of justice. From this love of justice all his other virtues received a singular lustre, because he appreciated, loved, and practised them for the sake of their intrinsic merit, that is to say, because they were conformable to justice, and in appreciating, loving, and practising them, he endeavoured to keep that just medium wherein

the great master of theology, St. Thomas, makes virtue to consist.

May the little we have said in this chapter, convince all who read it, that Antonio Rosmini was not only an example of rare genius, as a philosopher, but a model of sublime virtue as a Christian.

CHAPTER VII.

ROSMINI'S LAST SICKNESS AND DEATH.

Antonio Rosmini was endowed by nature with a constitution so happily attempered, and such perfect and exuberant health, that he was accustomed to say that in his youth he could in a certain measure conceive from his own sensations what must have been the fulness and joyousness of physical life, which Adam experienced on his first creation. But having applied himself to study from his earliest years with extraordinary and perhaps indiscreet assiduity, he fell sick in 1827, at Milan, when he was compiling his *Opuscoli filosofici*; and Dr. Raimondini who attended him considered that he was even then labouring under an affection of the liver, and suspected an induration of long standing and probably past remedy. He recovered, however, but again fell sick at Milan in 1831, and the same physician had no longer any doubt of the serious-

ness of the evil which had now become chronic. He prescribed for him after he had in some degree recovered his health the use of mercurial frictions and of the waters of Recoaro. But Rósmiⁿi, absorbed at that time in higher thoughts, could not use the waters regularly and altogether neglected the frictions. From that time he always suffered more or less from affections of the liver. In October, 1854, he had a more severe attack at Rovereto, whence he returned to Stresa not ill indeed, yet not perfectly cured. This did not, however, prevent his resuming his labours, and he worked at the *Ontologia*, which he had then in hand, with an intensity which looked as if he feared not to be able to finish it. In the January of 1855, at the advice and entreaty of his physician, he abated something of his prodigious labours, on account of the increased internal pain and uneasiness which attacked him every evening during the process of digestion.

From the moment when Rosmini's malady began to manifest serious symptoms, his brethren became anxious to place him in the best medical hands. Dr. Teodoro De Bonis of Intra, a man of great skill and long practice and experience was called in, who attended the illustrious patient with the most assiduous and affectionate solicitude to the end of his life. Rosmini, both because he highly appreciated the talents and the affection of De Bonis, and because he did not think it right to make too much account of his life or health, had declared that he would not in

any case have any other physician. But Dr. De Bonis, who very soon suspected the serious nature of the malady, fearing a fatal issue, wished to be aided in the care of so valuable a life by the presence and approval of some other physician of repute. Several other medical men were therefore brought in to visit the patient under pretext of friendly visits, among the rest Dr. Salvatore Pogliaghi, sent by Alessandro Manzoni, from Milan, who kept up a close correspondence with De Bonis on the case.

But no care could arrest the progress of the disease, which gained ground rapidly; some of the symptoms gave rise to a suspicion that Rosmini had been poisoned. But the most skilful medical men were of a different opinion. Certain it is that such an attempt was made at Stresa, on Ash Wednesday 1852, by some unknown person, who fled as soon as discovered, recrossing the lake at full sail by the aid of foreign boatmen.

As the illness continually increased, his friends were not slow to conceive a fear of losing him, and a desire to see him again for the last time.

On the 22d May the Marchese Gustavo Benso di Cavour came from Turin with D. Pietro Corte, Professor of Philosophy. At the first sight of them the invalid rejoiced, and greeted them both with his accustomed kindness and courtesy, and turning to Corte said, "O my dear professor, nothing but my being reduced to such a state as this would ever have brought you to see me." A reproof which fell sweetly on the sad heart of the professor. Rosmini then turned the conver-

sation upon Cotte's last philosophical productions, expressing himself much delighted with them, and saying that he should have liked to notice them in some journal. "But," added he, "it is well known what friends we are." And wishing to comfort his friend, who was unable to conceal his affliction, "You will come back again," said he, "when I am better, and then we can have a long talk about philosophy. But if it should please God," (and he raised his languid eyes to heaven with a beautiful expression of resignation,) "to call me to Himself, you will not, I am sure, forget my companions." The Marchese stayed a few days in the house in order to have more time to converse with his sick friend, who seeing him much affected on parting, as if to soften his grief, told him that he would come to see him at Turin and return his visit.

On the 26th of May, finding that his fever was increasing, he asked for pen and ink, and wrote with his own hand a paper which he folded, and summoning the Procurator General and the Secretary, he bade the latter seal it, and then said, "I entrust this my writing to your fidelity, to be placed in the Archives of the General. It contains the act of nomination of the Vicar General in the event of my death. As soon as I am gone send it to him to whom it is directed." The words with which he begins this act are worthy of insertion here. They are as it were the very device and motto of his noble heart; "May the commandment of the Lord" (*il precetto del Signore*) "shine upon earth with that

same glory which illuminates it in heaven." "*Il precetto del Signore*," is written in large letters, as if to signify the greatness of his love. This was his practice in all his private, and sometimes also in his public writings when he had occasion to write the most sacred name of Jesus. This was the last thing he wrote with his own hand, it was on the Vigil of Pentecost.

On that day he would think of nothing but preparing himself for the reception of the Holy Viaticum. There was as yet no urgent need for this solemn act, but he wished to receive it in order to be able afterwards to communicate more frequently, being no longer able to receive fasting, and he chose a festival day for the purpose, to testify his faith and religion before all the people. At about six o'clock, then, on the morning of Whit-Sunday, the Holy Viaticum was brought to him from the parish church, by the arch-priest, accompanied by the clergy, and a large concourse of people. The sick man received it with the deepest devotion and piety, and all in the room were sensibly affected. He rose almost to a sitting posture upon the bed, recited the *Confiteor* with a clear and steady voice, and as soon as the arch-priest had pronounced the sacred words, *Ecce Agnus Dei*, he desired his secretary, D. Francesco Paoli, who was standing at the left side of his bed, to read aloud for him the profession of faith, which is to be found in the Bull *Injunctum* of Pius IV., annexed to the acts of the Council of Trent. Rosmini at first tried to repeat it aloud with him, but as it is

very long he was obliged to content himself after a while with following him in a whisper. By this solemn and public act he gave a new and undeniable proof how vivid and how entire was his faith as a Catholic priest, and how devoted was his attachment to the Holy Catholic Roman Church, in which, as it had always been his glory to live, so it was now his ineffable consolation to die; conscious that to her honour and service he had consecrated his intellect, his science, his labours, his life, his whole being, and for whose exaltation he had always ardently longed to shed his blood.

Convinced that he was soon to die, and having accepted death with such edifying and full acquiescence, he preserved to the last, and even amidst the acutest agonies, not only a calmness, but a wonderful serenity and contentment of mind. A few facts and words which we have selected from among many as most worthy of record, will show this. When the physicians were conversing around his bed about the nature of his malady, the mode of treatment, their hopes and fears as to the result, he often took part in the discussion, but with the same quiet and Christian tranquillity as if he had been speculating concerning the body or the life of some other person. He always concluded by raising the discourse to higher thoughts, saying, that at all events the Will of Divine Providence would be fulfilled, that first cause on which all the interminable succession of second causes depend, whether the

powers of nature, the efficacy of medicine, the strife between the two, the knowledge or the ignorance of physicians. In this thought he reposed with marvellous tranquillity of mind, ready to live or die as should be most pleasing to God.

He said once to one of his sons and companions, who often sat by his bed of pain, "It would be a powerful argument to magnify the Divine Goodness, could we show how many means God has employed to make death less painful, and even sweet to man, comforting him at that time by those numberless alleviations which proceed from nature, art, and grace, such as friends, physicians, attendants, great variety of food and medicine, words of comfort, grounds of hope, examples of heroic deaths, and the ineffable supports of grace. But such a subject should be treated by a master's hand. There would be no lack of matter certainly, but the form must be studied."

To another who came to see him, and who was lamenting with tears the dreaded loss of such a Father and Master, especially while the Institute was yet young, feeble, agitated by tempests, and the object of attack to a host of enemies, he replied gently; "Doubt not, dear brother, only give yourselves courageously and faithfully to the practice of that perfect life which Jesus Christ has taught us, and you will see that after my death things will go on better than before."

When his confessor told him that all his children and friends were continually praying for

him in the words of the sisters of Lazarus, *Domine ecce quem amas infirmatur*, he raised his eyes to heaven and replied: "Oh how good our Lord is! He loves even sinners. But they must pray for eternal life, for this bodily life (and he shook his head and smiled,) is past remedy." And then he went on to speak of all creatures bearing within the image, or at least some trace of the Holy Trinity, and of the necessity for sinful man to pass through death, in order that this image may be completed and perfected in him.

To another who acted as his amanuensis, he addressed these words of comfort: "Dear brother, let us do the will of God in all things. Fear nothing, he who is united to Jesus Christ ought to be content with all things. Keep ever in mind the words of our Lord, *Ego sum resurrectio et vita*." And to the companion of his studies, who prayed him to remember him in heaven, he replied: "When it shall please the Lord to reunite me to my End, be assured that I will remember you eternally. Meanwhile let us compassionate each other's miseries, and do you in these my last moments pray for me."

From the Abbate Gian Battista Branzini, his most deeply attached friend, who was in great sorrow on his account, he concealed his sufferings as much as possible. He sent for him often, asked him to sit beside him, spoke to him with a smile, and in words of holy cheerfulness, thanking and reproving him at once for his anxious affection, and the loving artifices by

which he sought to give relief to his suffering body.

To resume the thread of our narrative. On the 1st of June, D. Giuseppe Turri, a Veronese priest, came to Stresa, sent by the principal inhabitants of St. Zeno, in Verona, who were anxious to re-establish the Institute of Charity in that city. Rosmini received him affectionately, and replied: "Dear D. Giuseppe, I thank you for the love you bear me. I was sure that the parish of St. Zeno still loves my poor Institute. It is a parish well disposed to embrace everything good. God grant that the general desire may be gratified. Return a thousand thanks to them all, for their love to me and mine. If I am never able to see them again, and to thank them myself, I will pray to God for those to whom I feel myself bound by so much esteem and gratitude. But you, D. Giuseppe, do not you leave us so soon." Turri replied that he must go on the morrow; Rosmini said: "Then thank all those good Veronese who remember me, commend me especially to the bishop, and before you go, come once more to my room, that I may see you again, and again express my affection for you." These words drew tears from the good priest, who was already deeply moved.

On the third of the same month the Barone Malfatti, Podestà of Rovereto, came to offer the heartfelt condolences of that city to the sick man, whom Rovereto proudly numbered among her citizens. And to his own courteous and

affectionate words the Podestà added a letter, addressed to Rosmini, and signed by all the members of the municipality, by all the representatives of the city, and the whole body of the clergy. Rosmini, being at the time in a state of great suffering, could make but a short reply of thanks before the Podestà departed. But after some hours, being a little revived, he caused the letter, with the signatures annexed, to be read to him by the companions who surrounded his bed, and then began to speak with warm gratitude, and great satisfaction of his fellow citizens, who had shown themselves in so many instances unanimous in promoting the public good, and especially the interests of religion, having even placed their city, by a public and solemn act, under the patronage of most holy Mary.

On the 11th he sent for D. Pietro Bertetti, the Provincial of the Institute in Italy, and having spoken to him of some matters concerning his successor, he gave him the manuscript of the Constitutions to deliver to the Vicar-General, as the most complete of all the manuscripts of the same kind, and the one which he wished to be considered authentic. It seemed as if by this act he wished to resign the commission which he had received from God and the Church, to watch over the foundation and government of that Society, which he had begun about twenty-five years before, which had ever afterwards been the chief object of his affections, and which he had directed with

consummate wisdom and fervent love. I say this because the manuscript of the Constitutions was, of all his writings, that over which he had meditated, studied, and laboured more than any other; he always kept it about him, and continually returned to it as to his first-born and dearest child.

On the 13th, Ruggiero Bonghi, who loved Rosmini with the affection of a friend and a disciple, seeing that his last hour was drawing near, came to visit him. The invalid received him with his accustomed kindness, and said: "Behold me, dear friend, between two worlds, the world of vanity and the world of truth. I must soon appear before the tribunal of God. My whole confidence is in Him, of whom it is said, *Particeps ego sum omnium timentium te*: and also in the merits of that great body of which He is the Head, and all we the baptized members. All our hope is in Jesus Christ, and in our union with Him, be this also our glory." Then, pressing his hand, he added: "Dear Bonghi, farewell." His friend was affected to tears. On the following morning D. Paolo Orsi, his dear friend, and formerly his master of rhetoric, who had come from Rovereto to see him, a few days before, seeing that his illness was dangerously increasing, said to him: "Dearest D. Antonio, you will let us know when you wish." To these broken words, well understood by the sick man, he replied: "I have been long thinking of it, but I doubt not my companions will think of it also, I leave

myself entirely in their hands." And a little while afterwards, when the secretary brought him the letters, (which, till within two days of his death he always wished to see,) he said to him with a smile: "Will you, then, give me Extreme Unction to-day?" The secretary replied, that it should be as he pleased, and after some words of mutual edification, he directed him to make preparations for the administration of that sacrament. At three o'clock in the afternoon, all the members of the religious community were assembled in the sick room, together with some members of the college for elementary teachers, and others from the novitiate, perhaps about twenty in all, and kneeling around the bed, his confessor prepared to begin the sacred function. But, Rosmini's watchful tenderness remarked that his friend Branzini was absent, and he made a sign to the confessor to wait awhile. Branzini soon arrived with several other persons. In the meantime, the eldest of the religious present, and one of the most intimate with the Father, knelt down and began to ask pardon for himself and his companions for their faults against him and against the rules of the Institute. But Rosmini interrupted him almost immediately, and with a firm and calm voice spoke thus in the presence of all, both brethren and strangers: "Nay, it is I who ought to ask pardon of you and of all." "No, no, dear Father," broke in the good priest in his turn, not without tears, "say not so, it is for me to ask pardon." But the Father continued in the same calm voice, "I

ask pardon then of you and of all for my faults, and especially for not having used all that gentleness in correcting some of you, which you deserved. I hope, however, that I did not sin in this, for sin consists in the malice and bitterness of the heart, and this I know I have never felt against any one. On the contrary, I must tell you, dearest brethren, that I have always loved you, yes, deeply loved you, and earnestly desired all good for all of you. But as man, so long as he lives in this world, is always frail and often fails in some way, even when he is doing good, we have always cause for fear and humility, because as Holy Scripture too truly says: *Omnis homo mendax*. I ask pardon then of you and of the whole Institute which Divine Providence has been pleased to commit to my poor care, for thus it often pleases God to use the vilest and most worthless instruments for His highest ends. Assuredly the Institute has always been the treasure of my heart, and to it I ought perhaps to have given the time which I have employed in other things. But our consolation is that in the midst of our many failings we have the mercy of God ever ready to pardon us, for as St. John says: *Si quis peccaverit, Advocatum habemus apud Patrem Jesum Christum Justum*. I recommend to you then fraternal union and peace, which comprises all blessings, and above all things I recommend to you obedience to your superiors."

Having said this he was silent, and then the Provincial begged him to give his blessing, not

only to those present, but to the whole province and all the Institute, which he did, raising his hand and giving the blessing, in the usual form. His confessor assisted by other priests began to recite the prayers belonging to the sacred rite. But whether from a difficulty in hearing, or because he wished to follow and meditate upon the holy words, he begged the officiating priest to read more slowly. He then seemed altogether recollected in God and absorbed in the thought of the mysterious unction.

When the sacred function had been concluded, amidst the tears and audible sobs of all present they arose, and the secretary approaching nearer to the bed, said to him that he thanked him in the name of all his companions for the words which he had just addressed to them, for all the instructions which he had given them in times past, and for all the labours endured by him throughout so many years in order to lead them in the ways of the Lord, and that they promised him all together always to live conformably to his counsels; and so to bear themselves as to give him consolation, that the world might know by what Father they had been trained, and that the Father might be the glory of the sons.

To this promise, which those present confirmed by various signs, Rosmini answered, "Yes truly this will be a great consolation to me. If you strive in earnest after perfection you will be a triumph for God, you will be also a triumph for me." Having said this he closed his eyes and remained in placid repose for the

rest of the day, nor would he have any one to visit him until the hour came for the usual prayers, which were said twice every day at noon and towards evening around his bed by the assembled family.

These devotions consisted in the recitation of certain prayers, and the application of various sacred relics suggested by the faith and affection of friends far and near, as we shall presently explain more circumstantially. Rosmini accepted these things willingly, both in accordance with his own faith and piety, and to satisfy the pious wishes of benevolent and religious persons, as well as to second in all things with simplicity the dispositions of Divine Providence, which he adored and loved even in the desires of good men, so that although his own favourite and essential devotion was to repeat continually in the simplicity and feelings of his heart these words, *May the will of God be done in all things*, yet he was content that all natural and supernatural means within his reach, should be used for the recovery of his health, should such be the will of God. Among those of the latter kind was a relic of the *Volto Santo* of our Lord venerated at Lucca, sent by an illustrious professor of philosophy to be applied to the body of his friend and master. A friend having sent from Milan some water from the sanctuary of our Lady of La Salette, Rosmini would be devoutly sprinkled with it every day. He also had frequently applied to him some of the liquid which flowed from the bones of the holy martyrs *di Concordia* brought from the *Curia Vescovile di*

Oderzo at Venice. With still greater earnestness was his restoration sought by means of a relic of the venerable Antonio Maria Zaccaria, founder of the Congregation of clerks regular of St. Paul, commonly called Barnabites, the cause of whose beatification is now pending at Rome.

To the use of relics was joined that of prayers, which in every corner of Italy, and even in foreign lands arose from innumerable hearts to implore Almighty God to spare at least a little longer a life by them accounted so useful if not necessary. That this should have been done by all the members of the Institute of Charity, and the Sisters of Providence on the first appearance of the peril which threatened them of losing, and that so speedily, their own Father and founder, was in no way very surprising, but rather a matter of course. But what was extraordinary, and would have excited much astonishment, had not the merits of Rosmini been already fully acknowledged, was the grief and apprehension produced in so many other minds by the peril of that great man, and the fervent prayers and supplications poured forth by them to God, the Blessed Virgin and all the saints in heaven to deliver science, the world, and the Church from the impending misfortune of his premature death. We will give some particular instances of this general feeling.

At Bobbio, for example, after the invocation of the Blessed Virgin, *Salus Infirmorum*, St. Carlo and St. Columbano were invoked in his behalf. In a parish of Switzerland he was commended with suitable devotions to St. Gothard, called by Baronius the saint of miracles. At Padua many

prayers were offered at the holy shrine of the Thaumaturgus St. Antony, the special patron of Rosmini. The parish priest of Oneglia, on the western shore of the gulf of Genoa, as soon as he knew from the public papers that Rosmini was seriously ill, ordered public prayers to be offered and made two novenas for his recovery, one to the Sacred Heart of Jesus, and the other at the altar of our Lady. The Salesian nuns of Arona, the Ursulines of Measino and Canobio, and other religious in the diocese of Novara, the Sacramentines of Monza, the Daughters of Charity at Brescia, the Daughters of Mary at Bobbio, the Carmelites at Carpentras, and a number of other communities of both sexes, especially at Rome, never ceased during Rosmini's long illness to make novenas, triduums, penances, &c., in order if it might be to move Almighty God to spare so precious a life. A priest of Trent, and director of a college in that city thus wrote to Rosmini: "The Daughters of Charity, the Daughters of the Sacred Heart, and the Daughters of St. Vincent are praying daily for you. Public prayers have been offered up for you throughout the month of May, at Sta. Maria Maggiore, in Trent, and in the parish of Pergine. The boys of the evening and oratory schools pray continually for you. Our whole city indeed is deeply interested for you." Mgr. Bartolozzi, the Bishop of Montalcino, not content with praying earnestly himself for the health of his old friend, sent circulars enjoining public prayers to all the priests in his diocese. In Rovereto, his native city, besides other devotions, a solemn votive

mass was celebrated at the Arch-presbyterial church of St. Mark, the municipality and the professors of the Gymnasium being present. It would be impossible to find room here for all similar cases. Suffice it to say that letters poured in at Stresa assuring us of this general concurrence of prayers and religious sympathy, not only on the part of whole communities and colleges, of ecclesiastics, canons, parish priests, bishops, but also of advocates, physicians, men of science, and professors of various universities. Persons were not wanting who even offered their own lives in exchange for that of Rosmini, if only it were in accordance with the Divine Will.

A Capuchin Father of Thiene thus wrote to another priest, "I can assure you that I do not pass a quarter of an hour without thinking of Rosmini, and lifting up my heart to God for him. Oh if our Lord would accept instead of his the sacrifice of my miserable useless life, how gladly would I make it! Believe me, dear friend, I would offer it most willingly might that most precious life but be preserved and continue to benefit religion and society."

But, though all these prayers poured forth before the throne of that God *cujus misericordiæ non est numerus et bonitatis infinitus est thesaurus*, and who says, *Petite et accipietis*, by so many innocent hearts and elect souls, were powerless to save a life so dear and precious,—we are not, therefore, to think they were unheard. On the contrary, we believe that they obtained in the highest possible way their fullest effect, according to the desire of the wise and

holy man, for whom they were offered, viz., that which was best for him in order to eternal life. "Let us think of saving the soul," said he from his sick bed to a friend, "all the rest is nothing." We believe, then, assuredly, that all these supplications addressed to heaven to rescue Rosmini from a premature death, contributed immensely to mature his holy soul for heaven, establishing him immoveably in God, completing his crown of merit, and obtaining for him that invincible patience, that edifying piety, and above all, that indescribable and admirable resignation, and most perfect conformity to the divine will, which was, as it were, the essence of his religion, and rendered him thus heroically indifferent to life or death.

On June 15th, the Rector of the College of Elementary Teachers presented some of the masters to him, telling him that they deeply grieved at his serious illness, they had thought to give him some comfort by the assurance that they would be more diligent in observing the rules which he had given them, and meanwhile they prayed him to give his blessing to them, and in them to their companions. To which Rosmini replied: "You see, beloved brethren, how all things pass away and vanish! Well did St. Paul say, *præterit figura hujus mundi*. This is the harvest time. The countryman who toils in the sweat of his brow is rewarded at last by the harvest he reaps. So it is with him who serves God and labours for Him. I trust in our Lord, in Immaculate Mary, and in St. Joseph

Calasanctius, the patron of your college, that you will all labour like good religious in your work of charity. I assure you that nothing could be more grateful or consoling to me than the promise you have made, to fulfil more carefully than ever the duties of your vocation. Observe, then, the rules most carefully, enter deeply into their meaning, and study to become daily more faithful and more perfect. Live not according to the flesh, but according to the spirit. I will never forget you, and in pledge of my remembrance receive now my blessing."

On the evening of the same day Count Stefano Stampa came again to Stresa with tidings that Manzoni would come on the following day, accompanied by Dr. Pogliaghi. Rosmini was pleased to see him again, and thanked him repeatedly for all the proofs of friendship bestowed on him by himself, his mother, Donna Theresa, now the wife of Alessandro Manzoni, and by Manzoni himself. He then summoned Brother Antonio Carli, his infirmarian, and the secretary, begging them to make preparations to receive his expected friend, so that nothing might be wanting to him. This was a carefulness quite habitual to him, for he always treated the friends who came to visit him, whether in sickness or health, with all that consideration which marks an edifying and cordial hospitality. On the 16th, about noon, the Professor Alessandro Pestalozza arrived, and about four in the afternoon, Don Alessandro Manzoni.

The secretary, Don Francesco Paoli, first brought in the two physicians, De Bonis and

Pogliaghi, and after they had finished their questions and observations, he approached the bed, and said: "Father, Dr. Pogliaghi has brought you a better medicine from Milan." The Father answered, with an expressive look, "What, is Manzoni come, then? Why have you made him wait? Bring him here at once." He went, and returned with Manzoni and Pestalozza. It was an affecting sight. The two physicians drew back, and the two illustrious friends approached the bed, Manzoni on the right, Pestalozza on the left. The eyes of the sick man turned, full of life and affection, first to Manzoni, who had entered first, and taking his hand, they gazed fixedly on each other in silence. At last Manzoni broke silence, and the two friends spoke nearly as follows: "Oh! my dearest Rosmini, how are you?" "I am in the hands of God, and therefore well. But you, dear Manzoni, that you should come to Stresa in this weather, and hardly recovered from your illness? I am afraid that you will suffer for it." "What would I not do to see my Rosmini?" "Yes, you would perform an act of true friendship, and Manzoni will always be my Manzoni wherever I may be, in time or in eternity." "We will hope that our Lord will still preserve you to us, and give you time to bring to a conclusion the many great works you have begun; your presence among us is too necessary." "No, no: no one is necessary to God, the works which God has begun, He will complete with those means which are in His hands, and they are manifold, and form an abyss into

which we can look only to adore. As to me, I am wholly useless, or rather, I fear to be mischievous, and this fear makes me not only resigned to death, but even to desire it." "Oh, for the love of heaven, do not say that! What shall we do then?" "Adore, be silent, and rejoice." (*Adorare, tacere e godere.*)

Having said this, Rosmini, with extraordinary emotion, pressed Manzoni's hand more strongly, and drawing it closer to him, kissed it. Manzoni, surprised, and much disturbed by this act, immediately bent to kiss his friend's hand, which he still held, but perceiving, as he said afterwards, that he would be thus only putting himself on a level with him, he ran in still greater trouble and confusion to kiss his feet, the only way left him (to use his own words,) of taking his proper place. Rosmini in vain protested against this by voice and gesture, saying: "Ah, this time you conquer, because I have no more strength." And they again clasped each other's hands.

Meanwhile Pestalozza, who at the first sight and the first words of the sick man had been moved to tears, and had retired into the neighbouring oratory to indulge his grief, re-entered the room. The Secretary presented him to Rosmini, saying: "See, Father, here is another Alessandro." Then turning his eyes upon him, and stretching out his other hand, he said: "Ah, are you here too? *Oh par amicorum.*" And thus pressing the hands of both his friends, he tried to draw them as near as possible to him. He begged them to remain in the house

for some days, that they might be able to converse more at leisure. Pestalozza replied that he was grieved not to be able to remain beyond that day, but that he hoped to be able to return. "Well," replied Rosmini, "promise me at least to come back soon." "And do you," answered the Professor, "promise to let me find you better." To which Rosmini replied with his usual quickness, "Do you promise not to return too late." These words were accompanied by an expression of countenance which seemed to say, I am certain not to live many days, and I die content since such is our Lord's will. In a second visit which the two friends paid to him, he tried to converse with them upon some very abstruse questions of metaphysics, but fearing that this might do him harm they tried to change the subject, and at last begged him not to over-fatigue himself, for fear of aggravating his malady. To the loving remonstrances of his friends he replied: "Oh, that can never hurt the health which is the *elixir vitæ*, as are my two Alessandri." At the third visit which the Professor Pestalozza paid him before his departure, he earnestly craved his blessing. The humble Father, after a little agitation, which manifested itself in a slight blush, said, "And why not, I am a priest, and it is a priest's office to bless." He then blessed him with peculiar earnestness and affection, and kissed him, saying, "Let us pray to our Lord that His Holy Will may be done. Farewell."

On the 17th the Marchese Gustavo di Cavour returned to Stresa with Signor Rinaldi, whom

Rosmini welcomed affectionately. He then conversed for some time with the Marchese. They comforted each other with words of Christian friendship and wisdom, and Rosmini dwelt especially on the thought so familiar to him, of our common participation of the life which is in Jesus Christ by faith and grace, observing that the dissolution of the body does not divide friends from one another, a nobler and more perfect method of communication remaining to them, and that still preserving their affection they would find the consummation of their union in a better life. But with di Cavour all other thoughts were soon absorbed in the sad conviction that this was the last time he should behold his friend on earth, and this conviction so overpowered him that he could no longer restrain his tears, and so they parted. But no sooner had he reached the bottom of the stairs than, under a fresh impulse of love and tenderness, the Marchese hastily reascended them alone, and entering Rosmini's room again, and asking his blessing rather by tears than words, kissed and embraced him again, and once more departed.

On the 19th the Professor Paravia came to see him from Turin. He was, as Rosmini said, his oldest friend, and had been his fellow-student at the University of Padua. The Father was much pleased to see him again, and talked for a long time with him of study and art, of Padua, Arquà, and Turin, encouraging him always to continue as he was now doing, to instil noble and religious sentiments into the studious youth of the University of Turin.

On the following day many priests came from both sides of the Lago Maggiore to enquire for Rosmini, expressing deep sorrow at the nearly impending loss of a man who by his extraordinary talents and extraordinary virtues was so great a glory to the priesthood. Rosmini, though overwhelmed with suffering, would see them all, and addressed to each some affectionate and edifying words. On the same day he had the consolation of hearing part of a letter read from Rome, which mentioned the grief of the Holy Father on hearing of his severe illness, and the effusion of most sincere affection with which he sent him the apostolic benediction.

On the 24th Tommaseo came to Stresa. He arrived just at the hour when the prayers were accustomed to be said around the bed of the sick man, who, when he was informed of his friend's arrival, said: "Let him come—let all come." The Secretary led Tommaseo, who is almost blind, to the bed, when Rosmini stretching out his arm with a strong effort, threw it around his friend's neck, and pressed his head affectionately to his heart. Tommaseo burst into tears and kissed Rosmini over and over again, and then kneeling around the bed we prayed as usual. After which Rosmini expressed his gratitude, and the consolation he felt in thus praying together with us, believing that by virtue of the Communion of Saints united prayers are most efficacious. We all then went with Manzoni and Tommaseo into the adjacent oratory and recited the Rosary, the Litanies of the Saints, and other prayers for the sick. The

next morning Rosmini sent for Manzoni, and spoke to him for some time in private. He next asked to see Tommaseo, who threw himself immediately upon his neck, shedding tears and pressing his hand. He then knelt for his blessing. "God will bless you," said Rosmini gently. "Try to be always faithful to Him, and to keep the great affair of your soul always before you. If you save your soul you will save all. And pray for me also." But as Tommaseo persisted in his request Rosmini blessed him, and Tommaseo kissing his hand departed in deep emotion, feeling sure that he should never see him again on earth.

On the same day Rosmini bade his companions consider what would be the fittest time and mode for making the recommendation of the soul, and giving the apostolical benediction in *articulo mortis*." And it was observed that on this as on all other occasions, he spoke of his death with a marvellous strength of mind and peace of heart, as if he felt intensely those divine words: *Sive enim vivimus, sive morimur Domini sumus*. "Whether we live or die we are the Lord's." To those who told him what continual, fervent, and innumerable prayers were daily offered up for his recovery, and that some had even offered their lives in exchange for his, he replied that he was deeply grateful for the affection which offered it, but not for the gift. And to some who wished to induce him to join his prayers to those of others to obtain the preservation of his life, he said: "Heaven forbid I should do so! I wish for nothing but what pleases God."

On the 28th Father Piantoni, a Barnabite, and Rector of the College of Longone, came to visit him. Rosmini received him with much affection, and asked him to bless him with the relic of his venerable founder, Zaccaria, which was done; and then the good Father told him that he and all his companions had besought Almighty God fervently and continually to preserve his life, but that even if His Divine Majesty had determined now to call him to Himself, he might well say with St. Paul: *Bonum certamen certani. In reliquo reposita est mihi corona justitiæ.* And then he asked him for some spiritual remembrance. To which Rosmini replied: "I am very thankful to you, and to all your congregation, for the prayers they have offered for me; continue to pray, dear Father, that the will of God may be done in me whatever that will may be. These words of St. Paul are engraved on my heart, but all my hope is in the merits of Jesus Christ. As for the remembrance you ask of me I will give it for us both: *May God be ever present to us.* All beside signifies nothing."

The next day Mgr. Filippo Gentili, Bishop of Novara, was so kind as to visit him, although in a very weak state of health. Rosmini thanked him gratefully, only gently complaining that he would not stay to dine and take some rest. He then begged the Bishop to pray for him that he might have grace to take the last great step in safety, and begged his blessing. The Bishop on his part assured him that he had deeply shared the common grief at his sickness

and danger, and that he would have come sooner to see him had not his own illness prevented it, but that he had not failed to recommend him to the prayers of all the monasteries in his diocese. Rosmini thanked him as well as his extreme state of weakness would allow. On the same day sacred to the martyrdom of St. Peter and St. Paul, to whom he had an especial devotion, he received for the last time the most Holy Viaticum.

On the last day of June Rosmini had such frequent fainting fits, that the doctors judged his last hour to be approaching. Divine Providence was pleased mercifully to console not only the sufferer himself, but his companions and friends, by the arrival of Mgr. Luigi Moreno the Bishop of Jurea, a Prelate of great zeal who had long honoured Rosmini by his esteem and friendship. The Father was at the time of his arrival almost overpowered by a death-like lethargy, so that it was feared that he would not recognize the Bishop. But having been repeatedly spoken to by his secretary he roused himself a little and gave a sign that he had heard. The Bishop then entered the room followed by Manzoni and several other persons, and with a heart deeply moved at the sight of his dying friend, but with a calm and dignified bearing, he bent affectionately over the sick man's face and said, "I am come to thank your Paternity for all that you have done for me, for my clergy, and for the Church. I have been your spiritual son as well as many of my Priests when you came into my diocese to give

us the Spiritual Exercises. You have laboured long and courageously for the good of religion and in defence of the rights of the Church. I come then to thank you for all your holy labours in our behalf." Rosmini had stretched out his hand to the Bishop, and, as he now spake with difficulty, he signified as best he could by signs and looks his gratitude as well as confusion at the words of the good Prelate, who added:—"And now Father I pray you to remember us when you are in Paradise, and to pray for me and for my Church, and for the whole Church of Piedmont." The humility of the dying Father restored his speech and in a faint voice he answered, "I am confounded! I am confounded!" The Bishop renewed his entreaties with an earnestness which manifested the deep conviction of his soul, and at last Rosmini made a sign of assent and added: "I will, I will." The Bishop, now satisfied, said that meanwhile he would not cease to pray and get others to pray that God would vouchsafe to aid him in these awful moments; to which Rosmini answered repeatedly, "Thanks! thanks!" And these were the last words uttered by him with full consciousness, except some words of counsel to Manzoni and an ejaculatory prayer suggested to him by the Provincial.

The Bishop had hardly left the room, after giving his blessing to the sufferer and to those present, when his agony became more visible and painful. The eyes became dim and wandering, the smile which till now had played more or less on lip and brow disappeared, sensation

became dull, and the convulsions grew more and more violent, wringing forth at last inarticulate moans which were heard at some distance, and which sounded to one who attentively listened like—"God help me! Eternal God help me!" Oh mournful sight! Who could say where now, and how employed, was that vast and sublime mind, on which the image of God was so deeply traced? This at least was manifested that it no longer swayed and ruled his lower nature, and that the exercise of reflection and the use of the external senses being suspended, or at least much diminished, the body was pervaded only by the blind instinct of pain. Then might be clearly understood how many and bitter must have been the sufferings endured by him during his long sickness with such marvellous patience, without one single complaint, and with the constant reply to any who compassionated him, that all his suffering was as nothing in comparison with what the Saviour of the world had borne for us. The prayers prescribed by the Church for her dying children were recited by those present, and the Papal benediction given. It seemed that while the prayers were said the pains of the dying man were mitigated. At the same hour the tolling of the church bell gave notice of his agony to the people of the Parish who came in great numbers to the church, where the Arch-Priest opening the tabernacle offered prayers for the agonizing.

Night at last came on, and prayers having been once more recited in common around the bed of death, the secretary begged all, both

brethren and guests, to retire to rest, promising to call them should the Father recover the use of thought and speech. And this was the first and only time after so many months of attendance that the affectionate Infirmary Antonio Carle was compelled to leave his dearest Father, he could not bear to see him die. The secretary then remained alone with one other companion, Paoli Zamboni, of the college of elementary teachers. In a letter to his absent brethren F. Paoli thus describes that night of painful watching: "We remained one on each side supporting the arms of the dying Father, who from time to time stretched out his hands in the form of a cross, heaving from the bottom of his breast for more than an hour groans so loud as to be heard at a considerable distance, and which made a mournful contrast to the notes of a nightingale in the adjoining garden; this bird since his death, now some days past, has been no more heard to sing its wonted song. I will describe what passed in my mind in those awful moments. I seemed to be looking upon the death agony of the Crucified, of whom it is written, that "having cried with a loud voice He gave up the ghost." And this thought of the passion of our Lord thus represented in His servant was again brought home to me, as we moistened his parched lips with a sponge steeped in an acid mixture, and I remembered also that before our Father was attacked by his painful convulsions, and subsequent agony on the 29th, the doctor had prescribed for him medicated wine mingled with an extract of gall, which when he had tasted he

refused to drink. At last about midnight when the darkness became more dense whilst we were at prayer, the dying Father became calm, and I called the doctor. He came with the Rev. Vincentio Devit and Count Stefano Stampa, and we saw him modestly compose his limbs and tranquilly expire. Antonio Rosmini died at two o'clock in the morning of the 1st July, 1855, a day consecrated in the diocese of Novara to the devotion to the most Precious Blood of Jesus Christ, a devotion to which he had always been peculiarly attached, and which he had always earnestly recommended to his spiritual children. I watched by the side of the holy dead, saying the office for the departed, and at the first dawn of day caused the death bell to be tolled; it was answered by the bells of all the churches round, tolling for half an hour, according to the custom of the country on the death of a priest. The body was left all that day on the bed, in the same composed and devout posture in which death had left it, and was visited continually by persons of all degrees. Manzoni, among others, was seen repeatedly to enter the room of his deceased friend, and to pray there with great devotion and affection. It was observed, also, that when he entered it on the following day, and found no longer the body of his friend, which had been removed in preparation for the funeral, he seemed to be seeking some memorial of him among the few poor objects in the room. From among these he chose a *Paradiso* of Dante, and gazed upon it, and turned over its leaves with a tenderness, the source of which he alone could

explain, then, approaching the bed, he leaned over it with an expression which seemed to realize Rosmini's words, addressed to him but a few days before, *Tacere adorare godere*.

We will conclude this brief narrative by two observations.

First, that, throughout his illness Rosmini, as far as his strength permitted, would always employ it in the government of his Institute, but without even making any provision for it in time to come, without even mentioning his property, his manuscript writings, or anything else left by him to his heirs.

Secondly, that he died as simply as he had lived. The determined foe of all ostentation, the ardent lover of truth, he adored and loved, in all the trials of his long sickness, the most wise and holy will of God, from whom he received with a pious and grateful heart, all the spiritual and corporal succours which were prescribed or recommended to him. He was never seen to be anxious about anything whatever, never troubled in mind, never disquieted by doubts of any sort. He was a man, extraordinary indeed, in his very simplicity, ("*Uomo veramente straordinario nella sua stessa volgarità.*") He used to say that St. Francis of Sales had greatly promoted the progress of asceticism, by presenting in his life and writings a new and more generally accessible form of the spiritual life. And it seems to us, in like manner, that the tenor of the life and death of Antonio Rosmini was such, that we all may say to ourselves, "So also may I, and ought I to live and die." God grant us grace to follow him!

CATALOGO DELLE OPERE EDITE E INEDITE DI ANTONIO ROSMINI.

A.—OPERE EDITE.

I.

Si premette il Catalogo delle opere pubblicate nella collezione annunciata dal Tipografo Boniardi-Pogliani di Milano coll'ordine seguente :

VOL. I. INTRODUZIONE ALLA FILOSOFIA.—Degli studi dell'Autore.—Carattere della Filosofia. — Sistema filosofico. — Sull'essenza del conoscere. — Come si possono condurre gli studi della Filosofia. — Sulla classificazione dei sistemi filosofici.—Sulla lingua filosofica, e di alcune obiezioni fatte alla filosofia dell'Autore.—Sull'Ecclettismo francese. Casale 1850.

CLASSE I.—IDEOLOGIA E LOGICA.

PARTI I. IDEOLOGIA.

Vol. II. }
 „ III. } NUOVO SAGGIO SULL'ORIGINE DELLE IDEE.
 „ IV. } *Quinta edizione.* Torino 1855.

Vol. I. Prefazione, i principii del metodo, lo stato della questione e le osservazioni sui sistemi preceduti a quello dell'Autore.

Vol. II. Teoria dell'Autore.

Vol. III. Corollarii della teoria sul criterio della certezza, sulla forza del ragionamento *a priori*, e sulla divisione delle scienze.

Parte II.—LOGICA, libri tre.—Libro I. Degli Assensi. —Libro II. Il ragionamento.—Libro III. Del Criterio. Torino 1854.

Vol. V. IL RINNOVAMENTO DELLA FILOSOFIA in Italia, proposto dal C. Terenzio Mamiani ed esaminato da A. Rosmini. Milano 1840. (Quest'opera fu riveduta dall'Autore l'anno scorso per una

ristampa con altre operette dello stesso argomento).

CLASSE II.—SCIENZE METAFISICHE.

Vol. VI. } **PSICOLOGIA.** Volumi due divisi in libri
 „ VII. } dieci che trattano: Libro I. Dell'essenza
 dell'anima umana.—Libro II. Di alcune proprietà dell'essenza dell'anima.—Libro III. Dell'unione dell'anima col corpo e del loro reciproco influsso.—Libro IV. Della semplicità dell'anima umana e delle questioni a cui ella dà occasione.—Libro V. Dell'immortalità dell'anima umana e della morte dell'uomo.—Libri VI e VII. Dell'attività dell'anima umana.—Libro VIII e IX. Delle leggi che governano l'attività dell'anima.—Libro X. Leggi dell'animalità. Novara 1846-50.

Vol. VIII. }
 „ IX. } (*Teosofia*)

Vol. X. **TEODICEA**, libri tre, che trattano della divina Provvidenza; con un'Appendice sulla condizione de' bambini morti senza Battesimo.

CLASSE III.—FILOSOFIA DELLA MORALE E DEL DIRITTO.

Vol. XI. Prefazione alle opere di Filosofia Morale.—Principii della Scienza morale.—Storia comparativa de' sistemi intorno al principio della Morale. Milano 1837.

Vol. XII. **Antropologia** in servizio della Scienza Morale. Libri quattro. *Edizione seconda.* Novara 1847.

Vol. XIII. **Trattato della Coscienza Morale.** *Seconda edizione.* Milano 1844.

Vol. XIV. **OPUSCOLI MORALI.** Dottrina del peccato originale.—Le Nozioni di peccato e di colpa

illustrate.—Sulla Definizione della legge morale e sulla teoria dell'essere ideale. Milano 1841.

- Vol. XV. } FILOSOFIA DEL DIRITTO.—Volume I,
 „ XVI. } diviso in quattro libri, tratta:—Del
 sistema Morale.—Della natura del Diritto e della
 sua relazione col dovere.—Del principio della
 derivazione de' Diritti.—Diritto derivato.—
 DIRITTO INDIVIDUALE.—Dei Diritti connaturali.
 —Dei Diritti acquisiti.—Della trasmissione dei
 Diritti e delle modificazioni che ad essi ne
 derivano.—Delle alterazioni dei Diritti altrui e
 delle obbligazioni e modificazioni de' Diritti
 scambievoli che ne conseguono.

Vol. II tratta:—Del Diritto sociale universale.
 —DIRITTO SOCIALE E SPECIALE.—Diritto signo-
 rile, governativo e comunale della Società
 teocratica perfetta. — Diritto della Società
 domestica.—Della Società coniugale.—Della So-
 cietà parentale.—DIRITTO DELLA SOCIETÀ CIVILE.
 —Teoria della Società civile.—Essenza della
 Società civile.—Origine della Società civile.—
 Cause occasionali ed efficienti della Società civile.
 —Diritto della Società civile già costituita.—
 Elementi d' ingiustizia che possono cadere nella
 Società civile considerata come tale.—Organi
 della Società civile e funzioni sociali che li
 determinano.—Appendice alla Filosofia del
 Diritto.—Della Costruzione migliore della So-
 cietà civile.

CLASSE IV.—PEDAGOGICA E METODOLOGICA.

- Vol. XVII.
 Vol. XVIII.
 Vol. XIX.

CLASSE V.—FILOSOFIA DELLA POLITICA.

- Vol. XX. Volume unico che contiene:—Prefazione

alle opere politiche.—Sommara cagione per la quale stanno o rovinano le umane Società.—La Società ed il suo fine. Milano 1839.

Vol. XXI.

Vol. XXII.

CLASSE VI.—FILOSOFIA DELLE COSE SOPRANNATURALI.

Vol. XXIII.

Vol. XXIV.

Vol. XXV.

Vol. XXVI.

CLASSE VII.—PROSE ECCLESIASTICHE.

Vol. XXVII. PREDICAZIONE, che contiene:—Discorsi Parrocchiali, *edizione seconda*,—ed altri Discorsi di vario argomento; molti di questi inediti. Milano 1843.

Vol. XXVIII. CATECHETICA, che contiene:—Del modo di catechizzare gl' idioti, libro di sant' Aurelio Agostino, volgarizzato, col testo a fronte.—Lettera sopra il cristiano insegnamento.—Regole della dottrina cristiana.—Catechismo disposto secondo l'ordine delle idee.—E le catechesi dette dall'Autore in S. Marco di Rovereto l'anno 1834-35. Milano 1838.

Vol. XXIX. ASCETICA, che contiene:—Manuale dell' Esercitatore.—Lezioni spirituali.—Storia dell' Amore cavata dalle divine Scritture. Milano 1840.

Vol. XXX. APOLOGETICA, che contiene:—Saggio sulla Speranza contro alcuni errori di Ugo Foscolo.—Breve esposizione della Filosofia di Melchiorre Gioia.—Esame delle opinioni in favor della Moda.—Saggio sulla dottrina religiosa di G. B. Romagnosi.—Frammenti di una Storia dell' empietà.—Quattro lettere. Milano 1839.

II.

Opere edite non comprese nella Collezione suddetta.

1. Epistola a Sebastiano de Apolonia. Padova, 1818.
2. Lettera a Pier Alessandro Paravia sulla lingua italiana. Padova 1819, nel Giornale dell'Italiana letteratura.
3. Epistola a Nicolò Tommaseo. Rovereto 1820.
4. Della educazione cristiana, libri tre. Venezia 1823. Quest' operetta fu riveduta dall'autore per una ristampa.
5. Saggio sull'unità dell'Educazione. Firenze 1826.
6. Galateo dei Letterati. Ancona 1830, *edizione terza.*
7. Opuscoli Filosofici. Milano 1827-28. Opuscoli non compresi nella detta collezione sono:
 - a) Saggio sull'Idillio e sulla nuova letteratura italiana.
 - b) Saggio d'Economia politica sulla definizione delle ricchezze.
 - c) Prose (scelte) di A. Rosmini, Lugano.— Il solo Dialogo intitolato *La carta di scusa* non è compreso nella collezione.
 - d) Sulla cagione del facile traviare de' giovanetti usciti appena di collegio, e del modo di ripararvi. Lettera a D. Paolo Orsi. Torino 1846, *edizione sconda*; nell'*Educatore Primario*, giornale di Torino.
8. Le nozioni di peccato e di colpa illustrate. Parte II. Milano 1843. Le copie di questa operetta già stampata furono per la maggior parte dall'autore stesso ritirate.
9. Sulla statistica. Quesiti, Milano 1844, tratti dalla Strenna *Non ti scordar di me.*
10. Vincenzo Gioberti e il Panteismo. Saggio di lezioni filosofiche con altri opuscoli. Lucca 1853, *edizione terza.*

11. Del bene del Matrimonio Cristiano, ragionamento. Roma 1848, *edizione seconda*.
12. La Costituzione secondo la giustizia sociale. Milano 1848.
13. Delle cinque piaghe della santa Chiesa. Lugano 1848.
14. Il comunismo ed il socialismo. Napoli 1849.
15. Operette spirituali. Napoli 1849, vol. 2.
16. Sopra le elezioni vescovili a clero e popolo, lettere. Napoli 1849.
17. Sul principio *la legge dubbia non obbliga*. Casale. 1850.
18. Sulla legge Siccardi, articoli, nell' *Armonia* di Torino, 1850.
19. Sulle leggi civili che riguardano il Matrimonio de' Cristiani, Torino 1851, *edizione terza*.
20. Nuovi scritti sul Matrimonio. Casale 1852-53. Questi e la precedente operetta erano apparecchiati per una ristampa con aggiunte copiose.
21. La Carità, discorso. Casale 1852.
22. Le principali questioni politico-religiose della giornata brevemente risolte, articoli pubblicati l'anno 1853 nell'*Armonia* coi seguenti titoli:
 - I. Indipendenza dello Stato dalla Chiesa.
 - II. Separazione dello Stato dalla Chiesa.
 - III. Autonomia dello Stato.
 - IV. Armonia tra lo Stato e la Chiesa.
 - V. La legge Atea.
 - VI. Matrimonio civile.
 - VII. La libertà di coscienza.
 - VIII. Uniformità delle leggi.

Un nono articolo ms. *La Licenza* non fu pubblicato dall'*Armonia* e l'opera rimase interrotta.
23. Sulla libertà dell' insegnamento. Anche questi articoli pubblicati nell'*Armonia* l'anno scorso, in quattordici numeri, rimasero interrotti.

24. Aristotele eposto ed esaminato (prefazione dell'opera), pubblicata nella *Rivista Contemporanea* di Torino, fasc. del Novembre 1854, e del gennaio 1855.
25. Si omettono le lettere e i brevi articoli pubblicati incidentemente in varie opere e in varii fogli periodici.

B.—OPERE INEDITE.

III.

Opere che dovevano completare l'enunciata collezione.

NELLA CLASSE II.

1. *Teosofia*. Quest'opera doveva constare di tre parti principali, *Ontologia*, *Cosmologia*, e *Teologia Naturale*; delle due ultime parti non esistono che alcuni brani, o meglio schizzi e noterelle in tante carte separate con estratti di varie opere dall'autore stesso lette ed esaminate. Esiste però la *Prefazione* che doveva servire d'introduzione a tutta l'opera. Dell'*Ontologia* esistono:
2. Del *Problema dell'Ontologia*, libro uno che serve d'introduzione all'*Ontologia*, che doveva essere divisa in più parti.—Alla parte prima appartengono i seguenti libri:
3. Libro I. *Le supreme forme dell'essere e le categorie*. E diviso in 19 capi.
4. Libro II. *L'essere uno*. Questo fu terminato il giorno 26 marzo 1854. E diviso in 5 sezioni:
 - Sez. I. Del linguaggio ontologico.
 - " II. Sistema dell'unità e identità dialettica.
 - " III. Della relazione dell'essere uno co' suoi termini in generale.
 - " IV. Di ciò che l'essere subbiettivo comunica ai reali finiti.

Sez. V. Di ciò che l'essere obbiettivo comunica ai reali finiti.

5. Libro III. *L'essere trino*. Fu incominciato il 27 marzo 1854, e lavorava a compirlo nel gennaio dell'anno corrente; si divide in sei sezioni:

Sez. I. Della congiunzione delle tre forme categoriche nell'ente.

" II. Della congiunzione delle tre forme categoriche nell'oggetto.

" III. Della congiunzione delle tre forme dell'ente nel morale.

" IV. Delle relazioni e della loro fontale origine.

" V. Dell'ordine ontologico de' concetti astratti.

" VI. Delle Cause.

NB. Sembra che nel fine manchi qualche cosa a quella sezione che abbiamo indicata come sesta, nel manoscritto è detta VII; ma non si trova la VI; ciò dipende perchè si riservava da ultimo la divisione dei libri e la distinzione dei vari capitoli ed articoli, ne' quali disponeva la materia. Sorpreso dalla malattia, non potè sistemare interamente il suo indice.

Alla parte II dell'Ontologia, che ha per titolo:

Ontologia Categorica appartengono i libri:

6. Libro IV. *L'Idea*, si divide in tre parti:

Parte I. Dell'essere per sè manifesto.

" II. Dell'essere manifesto in congiunzione colla mente umana.

" III. Dell'essere manifestato.

NB. Questo libro era stato terminato il 21 novembre 1846, ma poi nel rivederlo l'anno scorso mutò la divisione; ell'è quella nelle tre parti suddette e delle quali non rivede che la parte prima interamente, e la seconda fino al capo VII, dopo il quale rimase nel manoscritto l'antica divisione.

7. Libro V. *La Dialettica*. Libro compiuto. Fu incominciato il 5 Dicembre 1846 e terminato il 26 giugno 1847; non fu però riveduto.

8. Libro VI. *Il Reale*. E un grosso libro di pagine circa 900; mancante in fine, e non riveduto.

Pedagogica e Metodologica.—Esiste la seguente opera col titolo:

9. *Del Principio supremo della Metodica, ed alcune sue applicazioni in servizio dell'umana educazione.*

Si divide in due libri. Il primo tratta del *Principio supremo della Metodica*; incominciato a scrivere il 5 Novembre 1839; il secondo: *Dell'applicazione del Principio supremo della metodica all'infanzia*. Il primo è breve, e si divide in capi; il secondo è diviso in sei sezioni.

Sez. I. Della necessità di classificare le intellezioni della mente umana secondo i loro ordini.

" II. Delle intellezioni del I.^o ordine, e dell'educazione corrispondente.

" III. II.^o ordine

" IV. III.^o ordine

" V. IV.^o ordine

" VI. V.^o ordine

NELLA CLASSE V.

Filosofia della Politica.—Doveva constare di tre volumi. Il primo fu pubblicato, il secondo doveva essere:

10. *Della naturale Costituzione della società civile*, opera già scritta sino dal 1827, ma dalla quale in appresso trasse altre operette. Tra queste una era intitolata *I Tribunali*, divisa in sei capi con una *introduzione*; questa fu cominciata il dì 11 marzo 1848.

11. Il terzo volume doveva contenere diversi opuscoli in parte editi, e in parte inediti; tra gli inediti era questo col titolo: *Saggio sui divertimenti pubblici*, lavoro di 40 pagine.

NELLA CLASSE VI.

Filosofia delle cose soprannaturali.—A questa

classe apparteneva l'*Antropologia soprannaturale*, della quale però non abbiamo scritti che pochi libri indicati sotto il titolo di *Antropologia morale*, Parte II, *Teologica*, la quale parte sembra dovesse constare di sei libri coll'ordine seguente:

12. Libro I. *Confini della dottrina filosofica e della Teologica*.—Fu cominciato il 4 maggio 1832; è diviso in sette capi.
13. Libro II. *L'uomo perfettamente costituito*. Diviso in 4 capi: incominciato il 19 ottobre 1832.
14. Libro III. *L'uomo peccatore per natura*. Incominciato il 1° aprile 1833. In fine di questo libro si legge l'approvazione della Curia di Milano colle seguenti parole; Die 7 aprilis 1834 Admittitur Jos. Branca Theol. Metrop. pro Eminentiss. et Rev. Card. Archiep. Mediol. Dal che si vede che questi tre primi libri erano già apparecchiati per la stampa.
15. Libro IV. *L'uomo santificato*. Questo libro è diviso in due parti, la prima delle quali parla *dei sacramenti in genere*; la seconda *dei sacramenti della nuova legge in specie*. Questa parte non è compiuta. Tratta dei primi due sacramenti, ed è incominciata la trattazione del terzo. Da una noterella si rileva che il titolo del libro V era l'*Uomo redentore*, e quello del VI la *Donna Madre del Redentore*. Apparteneva a questo ultimo libro il seguente discorso:
16. *Sulle testimonianze rese dal Corano a Maria Vergine*; il quale esiste manoscritto.

IV.

Altre opere manoscritte che non erano comprese nella enunciata collezione.

17. *Saggio storico critico sulle Categorie*, volumetto compiuto.

18. *Aristotile esposto ed esaminato*. Opera divisa in due volumetti, de' quali fu già pubblicata la prefazione. Fu finita di scrivere il 30 settembre 1853. Tutta l'opera poi è divisa in 5 libri.
- Libro I. Dove comincia il dissidio di Aristotile dalla scuola di Platone.
- Libro II. Il dissidio di Aristotile e di Platone considerato nella sfera della Teologia e della Cosmologia.
- Libro III. Esame del sistema metafisico esposto da Aristotile a Platone.
- Libro IV. Continuazione dell'esame.
- Libro V. Riassunto del sistema Aristotelico.
19. *Compendio di Etica*. E un volumetto di circa 200 pagine. Premessa *una breve storia dell'Etica*, si riparte il lavoro in tre sezioni:
- Sez. I. Etica generale.
- „ II. Etica speciale.
- „ III. Etica eudemonologica.
20. *Risposta ad Agostino Theiner contro il suo scritto intitolato: Lettere storico-critiche*, ecc. E diviso in due parti:
- P. I. Esame della dottrina del P. Theiner.
- P. II. Esame delle autorità.
21. *Introduzione dell'Evangelio secondo s. Giovanni*; libri 3. Quest'opera non è compiuta. Fu incominciata in Stresa il 18 ottobre 1839 e proseguita interrottamente fino all'anno 1849 inclusivamente. E diviso in lezioni 92, che contengono la spiegazione dei primi versetti del capo primo di quel Vangelo. Il manoscritto consta di circa 500 pagine.
22. *Del divino nella natura ad Alessandro Manzoni*. Operetta compiuta e in parte riveduta. E divisa in tre sezioni:

Sez. I. Il divino nella natura, sua nozione.

„ II. Il nome di Dio.

„ III. Il divino nella Mitologia.

23. *Il Razionalismo che tenta insinuarsi nelle scuole Teologiche additato in varii recenti opuscoli anonimi.* Quest'operetta era stampata circa un terzo, e venne dall'autore sospesa; rimane però il manoscritto.
24. *Dei principii che deve seguire uno scrittore circa la maniera di esprimersi.*
25. *Prefazione ad una nuova edizione degli opuscoli morali.* Queste due operette sono le ultime da lui scritte di propria mano. La prima fu cominciata il 29 ottobre 1854, ed è divisa in 10 capi di pagine 48 circa, e la seconda di pagine 88.
26. *Istruzioni date a' Sacerdoti in un corso di Esercizii spirituali.* Sono in numero di 20.
27. *Esortazioni tenute a' giovani.* Sono in numero di 51; mancano però le tre prime.
28. *Discorsetti sull'Eucaristia, a de' fanciulli che fanno la prima comunione.* Sono due, il primo fu recitato a Domodossola il 6 aprile 1833.
29. *Spiegazioni Evangeliche* per le Domeniche e feste principali tra l'anno. Composte tra gli anni 1821-35, e recitate in parte nella Chiesa Arcipretale di s. Marco in Rovereto.
30. *Brevi meditazioni* in cartine separate per chi medita da solo.
31. *Collezione di lettere* missive e responsive, sue e di altri, in numero di circa 10,000

NB. Oltre a queste opere manoscritte, esistono anche scizzi di varie opere che avrebbe voluto comporre, e pensieri, e disegni, e divisioni di opere di cose relative alle scienze fisiche, matematiche, ecc. Schizzi di discorsi sacri e morali, tra' quali era il discorso V, col titolo il *Sagrifizio*, che doveva tenere dietro agli altri quattro già pubblicati sullo *Spirito dell'Istituto della Carità*. Fu incominciato e bene avviato, ma non compiuto.—Tra le cose giovanili si trovano de' discorsi accademici, uno de' quali ha per titolo: *Dell'utilità di coltivare*

la ragione, orazione agli accademici Roveretani, composta da lui circa gli anni 1814, 1815.—Altro discorso agli stessi accademici era sopra il libro della *Monarchia* di Dante.—Vari articoli apparecchiati per Giornali, alcuni dei quali spettavano alla *Teoria del Governo—civile*. Raccolta manoscritta di poesie fatte in età giovanile, ecc. ecc.

V.

Opere di altri autori pubblicate da Antonio Rosmini con aggiunte ed annotazioni.

1. *Thesaurus Sacerdotum et Clericorum*. Venetiis 1822. A. Rosmini vi prepose una epistola dedicatoria al clero Roveretano: quà e là vi aggiunse poi qualche noterella e vi introdusse qualche leggera mutazione.
2. *Volgarizzamento della vita di s. Girolamo*, testo di lingua. Rovereto 1824. Il Rosmini lavorò con altri a collazionare i codici, e vi fece le note critiche.
3. *Principii di Filosofia per gli iniziati nelle matematiche di Tommaso Valperga-Caluso*, volgarizzati dal prof. Pietro Corte con annotazioni dell'abate Rosmini. Torino 1840.
4. *Primi elementi di un sistema di filosofia cristiana*. Saggio di Costantino Giuseppe principe ereditario di Loevenstein-Wertheim-Rosemberg, volgarizzamento dall'originale tedesco. Novara 1847; il Rosmini vi prepose una lettera dedicatoria e vi aggiunse le note.

All the works of Rosmini which are now in print may be procured from Mr. Dolman, New Bond Street, who has obtained a supply from Turin. The publication of the inedited works of Rosmini will be proceeded with as soon as possible.



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